

SRI KRISHNA MUTT, UDUPI  
— A STUDY OF THE INSTITUTIONAL IMPACT  
ON THE SOCIO-ECONOMIC LIFE OF THE REGION —

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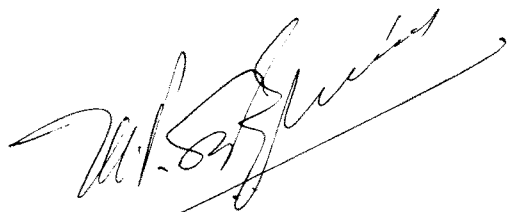
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## CERTIFICATE

*Certified that this thesis entitled "SRI KRISHNA MUTT, UDUPI: A STUDY OF THE INSTITUTIONAL IMPACT ON THE SOCIO-ECONOMIC LIFE OF THE REGION" is a bonafide record of work done by M.R. Hegde under my guidance and supervision during the period October, 1995 to October, 2002.*



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## DECLARATION

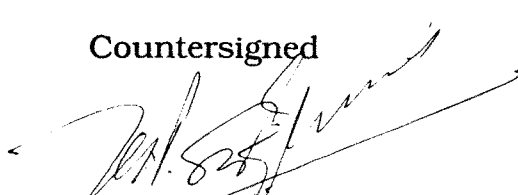
I hereby state that this thesis entitled "SRI KRISHNA MUTT, UDUPI: A STUDY OF THE INSTITUTIONAL IMPACT ON THE SOCIO-ECONOMIC LIFE OF THE REGION" is my original work and that it has not previously formed the basis for the award of any Diploma, Degree, Fellowship, Associateship, or other similar title. This work was done under the supervision and guidance of Professor M.P. Subramanian, Formerly: Dean, Faculty of Commerce and Chairman, Department of Postgraduate Studies and Research in Commerce, Mangalore University, Mangalore.

Signature of the candidate



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*M.R. Hegde*

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CHAPTER - I

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*Introduction*

A temple or a \*mutt<sup>(1)</sup> as a religious institution is far more than a mere place of community worship. It could be conceived as a centre of all cultural and social activities of the people. The real influence of such an institution extends beyond the purely religious and spiritual life of the people and makes the Indian temples and mutts the most prominent public institutions. They have been very powerful institutions whose sphere of influence covers not only religious philosophy but also economic and social way of life and activities of the people of the region.

The daily rituals in the temples provide employment to a large number of people. The personnel required for the temples include the priests, learned men, teachers, cooks, musicians, drummers, pipers, clerks, accountants and the functionaries of various kinds. The temples in India have received generous gifts of landed property from kings and also from common people. They thus have emerged to be leading landlords.

A temple is a place for the people to get relief from their stresses in life. The daily activities in the temple guard them

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\* It is noticed that the word "Mutt" is also spelt as "Muth", "Math", "Matha", etc. However, in view of the Sanskrit pronunciation for the word, the spelling "Mutt" is preferred in this thesis.

against the present shocks and stresses and those that are likely to arise in future.

The festivities in the temples provide an occasion of great social rejoicing and people of the region participate in the general merriments. Merchants naturally get an opportunity to sell the goods brought by them from distant places.

A temple, as an institution, requires a variety of goods and services for its day-to-day activities and also for the special festive occasions. In fact a temple is one of the biggest consumers in its locality. Apart from food articles, it requires other materials like cloth, jewels, gold, silver, vessels, metal lamps, bells, flowers, sandal, oil for the lamps, crackers and the like. The temple thus, contributes to local trade and industry.

Schools for Vedic studies and also for other branches of learning are patronised by the temples. Intellectual debates and discourses are held very often in temple premises among scholars and thereby even the common people are enlightened. Institutions of formal and even professional education are

established and managed by some of the temples. They are, thus, centres of Vedic studies and also of modern learning.

Temples often provide a venue for public entertainment. Keerthanas, competitions of different varieties, dramas, music and dance recitals are arranged in the temples on all festive occasions. The rich as well as the poor people, irrespective of their caste and creed, get the benefit of these programmes of entertainment.

Temples take many measures to provide relief to the poor. The food offered to the deity in the temples is usually distributed as *prasada* to the people without any class distinction. Some temples provide free food every day to the pilgrims and the poor and deserving local persons and students.

Temples, thus, play a remarkably leading role in the socio-economic life of the people of a region. In the socio-economic field, they serve as large landowners, as potential employers with a host of employees, as big consumers of goods and services, as centres of learning and as agents of poverty relief. "Temples help man to deepen himself. They help him to channelise his

emotional energy into devotion, bringing him in tune with the higher spiritual faculties. But devotion should be harmoniously blended with knowledge. Otherwise man becomes a fanatic, a curse to himself and society. That is why temples of India functioned not only as centres of devotion, but also as channels promoting various branches of knowledge such as traditional sciences, literature, philosophy, logic, medicine and even the art of self-defence. Temples point out to man an integral approach to knowledge in his all-round development—physical, intellectual and spiritual”<sup>1</sup>.

The main parts of a temple are the following:

1. Sanctum Sanctorum (*Garbhagraha*) where the image of God is placed.
2. The cover (*Vimana*) over the Sanctum.
3. *Mantapa* in front of the Sanctum.
4. Walls around the Sanctum.
5. The main gateway (*gopura*) of the temple.

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<sup>1</sup> Srikant, *Power in temples- A new look through modern science*, (Integral Books, Payyanur, Kerala, 1984), p. 68.



An Indian temple is only a reflection of the physical form of man. According to Kathopanishad, "This body of ours is a temple of the Divine". The parts of a temple are identical with the parts of human body. As per the illustration, the *Vimana* is the head, the Sanctum is the neck, the front *Mantapa* is the stomach, the walls around the Sanctum are the legs, the *Gopura* is the feet and the Lord in the Sanctum is the soul of the body.

According to clause 17 of Section 6 of Hindu Religious and Charitable Endowment Act (Madras XIX) 1951, "a temple" means a place, by whatever designation known, used for public religious worship, and dedicated to, or for the benefit of or used as a right by the Hindu Community or any section thereof or as a place of public religious worship<sup>2</sup>.

According to clause 10 of Section 6 of the Act<sup>3</sup>, "a math" means a Hindu religious institution with properties attached thereto and presided over by a person whose duty is to engage himself in imparting religious instruction or rendering spiritual service to a body of disciples or who exercises or claims to

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<sup>2</sup> Hindu Religious and Charitable Endowments Act, 1951, (*Madras Act XIX*, 1951), p. 10.

<sup>3</sup> *Ibid.*, p. 9.

exercise spiritual headship over such a body; and includes places of religious worship or instruction which are appurtenant to the institution.

According to clause 16 of section 6 of the Act<sup>4</sup>, specific endowment means any property or money endowed for the performance of specific service or charity in a math or temple, or for the performance of any other religious charity, but does not include an archaka, service-holder or other employees of religious institution.....

According to clause 15 of section 6 of the Act<sup>5</sup> "religious institution" means a math, temple or specific endowment.

In a temple, "agama system" of pooja ritual is followed, whereas in a mutt the 'tantra system' is followed.

The very *vastu* system for a mutt is different from that for a temple. In a mutt the idol of God is faced to the West, whereas in a temple, it is faced to the East.

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<sup>4</sup> Hindu Religious and Charitable Endowments Act, 1951, (*Madras Act XIX*, 1951), p. 10.

<sup>5</sup> Ibid., p.10.

In a mutt no '*Bali stones*' (*Bali Peethas*) are found whereas they are found in a temple around the sanctum sanctorum (i.e., by the side of the outer walls of the sanctum sanctorum).

In the case of a mutt, the Governmental control and interference are at the minimum as compared to those in the case of a temple.

The Pontiff of a mutt, claiming spiritual headship, is the supreme authority holding legal ownership of all fixed assets (including the landed property) and the current assets of the institution. But in the case of a temple, the Trust (with some local leaders as Trustees) owns the supreme power of administration of the institution.

The technical differences between a mutt and a temple<sup>6</sup> are the following:

1. Usually the *Sanyasins* conduct worship in a mutt while a priest does so in a temple.

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<sup>6</sup>S.N. Udupa, *Itihasada Yatharthate*, (Dharma Bhodha Vidyunmudranalaya, Udupi, 1970), pp. 96-99.

2. A *dhvajastamba* (flag post) and *balipeethas* exist in a temple but they are not found in a mutt.
3. The *panchavadyas* (musical instruments) used in a mutt are different from those used in a temple.
4. In a mutt *pooja* (worship) is conducted as per the *tantrasara* rites while in a temple it is conducted as per the ancient *agamic* procedures and rites.
5. A mutt has academic and ecclesiastical functions to perform besides spiritual ones. It also houses an apostolic seat with a resident reigning pontiff. A temple is merely a shrine of public worship which also periodically acts as a spiritual civic centre. It is usually run by a set of hereditary priests.

However, the differences between a mutt and a temple are purely formal in character and as a matter of fact, the two are similar in their nature of functioning. Both a mutt and a temple are religious institutions meant for public religious worship and for the benefit of the public at large.

There are seven famous Hindu centres of pilgrimage in Coastal Karnataka, viz., Subrahmanya, Udupi, Kumbhashi, Koteshwara, Shankaranarayana, Kolluru and Gokarna.

Subrahmanya and Gokarna are respectively in Dakshina Kannada and Uttara Kannada Districts in Karnataka State. All the other five holy centres are in Udupi District. Subrahmanya is at the southern end and Gokarna is at the northern end. Subrahmanya is about 100 miles to the south of Udupi and Gokarna is about 100 miles to the north. Udupi is at the centre of all these seven holy places.

Udupi is called by different names like Udupa, Odipu, Rajathapeethapura, Shivalli etc. About the Etymology of "Udupi"<sup>(2)</sup> opinion differs amongst scholars.

Three of the greatest Hindu Philosophers were born in South India, the earliest Sri Shankaracharya, then Sri Ramanujacharya and finally Sri Madhvacharya. Three different systems of philosophy were taught and propagated by these three Acharyas-Advaita by Sri Shankaracharya, Vishishtadvaita by Sri Ramanujacharya and Dvaita by Sri Madhvacharya.

Sri Madhvacharya<sup>(3)</sup> is one of the greatest intellectuals in the long and shining history of Indian philosophy. Madhva was born in 1238 C.E. in a village near Udupi and passed away in 1317 C.E.<sup>(4)</sup> while delivering a discourse in Anantheshwara temple near

the Sri Krishna Mutt. He wrote nearly forty works. The most important are commentaries on the 'Geetha' and the 'Brahma Sutras'. He founded the 'Dvaita System of Philosophy'<sup>(5)</sup> and propagated it throughout the length and breadth of the country.

Sri Madhvacharya installed an idol of Balakrishna<sup>(6)</sup>, holding a churning rod and rope, in Udupi and started worshipping the idol. The worship begun by Sri Madhva has been continuing in an unbroken succession. Sri Madhva ordained eight young disciples to continue the worship after him. These are the progenitors of the eight celebrated mutts which are an integral part of the life of the people in Udupi region.

Sri Krishna Mutt and the eight mutts (called *Ashta Mathas*) are intimately associated. It is the heads of the eight mutts who take up the responsibility of maintaining the Sri Krishna Mutt for two years each by rotation.

Despite the fact that Madhva consecrated the most unique idol of Sri Krishna at his mutt in Udupi, this institution did not by any means turn into a temple. Strictly speaking in technical jargon this institution continues to be a mutt and not a temple.

Thus the shrine of Sri Krishna in Udupi is the Sri Krishna Mutt, by which name it has always been officially and formally known in all historical records, epigraphs and in all legal and official documents till today. Even the Sumadhvavijaya<sup>(7)</sup>, the earliest source of reference about the existence of this shrine, refers to it only as a mutt and not as a temple. Therefore both before and after the installation and consecration of the idol of Sri Krishna, this shrine was and continues to be a mutt both officially and legally.



SRI KRISHNA MUTT



Sri Krishna Mutt is, in a way, the "Main and the Ninth Mutt" for the administration of which the other eight mutts are jointly responsible as trustees and custodians. Though there is a joint trusteeship of the Sri Krishna Mutt by the eight mutts, the responsibility is nonetheless executed in an organised and systematic manner. Each of the eight mutts fulfills its share and responsibility of joint trusteeship by taking total custody of the Sri Krishna shrine by turns of two complete years each. The two year period during which a mutt administers the Sri Krishna Mutt is known as "Paryaya Period".

During the "Paryaya Period", the pontiff of the paryaya mutt holds the supreme power of administering the shrine through his staff and retinue. At the end of two year term of his office, on the traditionally appointed day, officially, formally and ceremoniously, he transfers the custody of the Sri Krishna shrine to the next mutt in line and duly vacates the Sri Krishna Mutt premises for the incoming mutt to take over the charge. The outgoing pontiff then resumes his normal duties of propagating Madhva philosophy touring the country every now and then and looking after the affairs of his own individual mutt, for a period of fourteen years when once again it is his mutt's turn to take over the charge of

the Sri Krishna shrine in this 'Paryaya' system of administration unique to Udupi.

As there is the paryaya system among the eight mutts vis-a-vis the main Sri Krishna Mutt, there exists another unique system called 'dvandva' system among the eight mutts themselves as a mechanism of joint responsibility. Each of the eight mutts is a member of a dvandva unit. There are four sets of dvandvas, each dvandva consisting of two mutts. Thus, each mutt has a partner mutt and the two have a special mutual relationship with each other and are required to assist each other in times of crisis. It is a safety device institutionalised by Madhva as an inter-mutt system of mutual assistance and fraternity.

All the eight mutts in Udupi are, thus jointly responsible for the development and growth of the Sri Krishna Mutt and for its socio-economic contributions to the society. However, whenever a mutt takes over the administration of the Sri Krishna Mutt for a period of two years, that particular mutt chalks out independently the activities for the period. This ensures a healthy competition, particularly from the point of view of the development of the Sri Krishna Mutt and its administration among the eight mutts. Over

the centuries, they have been able to add substantially to the wealth and fame of the mutt.

Sri Krishna Mutt may appear to be just a religious entity if one looks at it from a narrow point of view. Apart from being a religious entity, it is an institution by itself, whose role pervades social, economic and cultural spheres of this region. It is a powerful social and economic organisation apart from being a religious institution. The net work of social relationship and mode of living of the people of Udupi region are greatly influenced by the shrine of Sri Krishna, its rituals, festivities and socio-economic activities.

Sri Krishna Mutt, as an important public institution managed by the eight private mutts, is indeed responsible for the reputation and fame of Udupi region. To know and understand the administration and management of an institution which is a religious, social as well as an economic entity is essentially an interesting enterprise for a student of commerce. For a researcher, to study the institutional impact of such an institution on socio-economic life of the region is an educative, informative and interesting proposition. In fact, the main purpose of this

study is to explore and explain the institutional impact of Sri Krishna Mutt on the socio-economic life of the region. Hence this study is titled, SRI KRISHNA MUTT, UDUPI: A STUDY OF THE INSTITUTIONAL IMPACT ON THE SOCIO-ECONOMIC LIFE OF THE REGION.

The specific objectives of the study are as under:

- a) To study the location and layout of the institution.
- b) To understand the system of administration and management of the institution over the years.
- c) To analyse the administration and management of the institution at present.
- d) To examine the perception of the pilgrims and visitors about the institution, its religious, cultural and socio-economic activities.
- e) To know the institutional influence of the Sri Krishna Mutt, it's *Utsavas* (festivals), religious practices and other activities, on the socio-economic network and mode of living of the people in Udupi region.

The study is mainly supported by the data and information gathered through interviews with various persons associated with the activities of the Sri Krishna Mutt and the associated eight

mutts and the public. The heads of the eight mutts associated with the Sri Krishna Mutt were personally consulted and their expert opinions on the administration and management of the institution were gathered.

To generate data for this study, a sample survey of the pilgrims and visitors was conducted. The samples were carefully selected from different types of pilgrims and visitors to make the sample highly representative. A comprehensive questionnaire, after pre-testing, was prepared for the survey. The data and information collected are presented in this study in an integrated form.

Secondary data were collected from literatures, text books and written materials on the subject, from journals and also from various financial statements and records of the Sri Krishna Mutt and of the other eight mutts associated with the Sri Krishna Mutt.

The data were collected to highlight the following important aspects with reference to the Sri Krishna Mutt:

1. Location and layout of the Sri Krishna Mutt.
2. Organisation and administrative structure of the institution over the years.
3. Financial and personnel administration of the institution at present.
4. Visitors' perception with regard to the institution and its varied activities.
5. Influence of the institution on the socio-economic life of the people of the region.

For easy understanding of certain relevant data, research tools like graphs, diagrams, pictures and charts are projected in the thesis. For analysing some important quantitative data, statistical averages like arithmetic mean, median and mode, and mathematical tools like large sample tests for proportions and the Chi-square test for Goodness of Fit are used in the thesis.

In the text of the thesis references are noted with Arabic numbers. Two types of references are indicated, one by a simple Arabic number and the other an Arabic number enclosed in

brackets. The simple Arabic number references denote references from books, journals and other sources. The bracketed number references are explained in the notes given at the end of the chapter concerned.

The study is organised in seven chapters.

#### Chapter I

"INTRODUCTION" — deals with the importance and scope of the subject, the purpose and objectives of the study and the research methodology adopted.

#### Chapter II

"LOCATION AND LAYOUT OF THE SRI KRISHNA MUTT" — deals with the geographical basis of the institution, its location and layout.

#### Chapter III

"EVALUATION OF ADMINISTRATION AND MANAGEMENT SYSTEMS IN THE SRI KRISHNA MUTT" — gives an account of periodic changes in the system of internal administration and management.

## Chapter IV

"ADMINISTRATION AND MANAGEMENT OF THE SRI KRISHNA MUTT: THE PRESENT STATE OF AFFAIRS" — is devoted to discuss the matters relating to the present system of administration and management. This chapter also deals with staffing pattern, functions of the administrative officials and other employees of the mutt and the matters pertaining to income, expenditure, properties and liabilities.

## Chapter V

"PROFILE OF VISITORS TO THE SRI KRISHNA MUTT" — presents a general picture of different classes of visitors and their perception about this institution.

## Chapter VI

"SRI KRISHNA MUTT'S IMPACT ON THE SOCIO-ECONOMIC LIFE OF THE REGION" — gives a detailed account of religious, cultural and socio-economic activities of the Sri Krishna Mutt and their influence on the people of Udupi region.



## Chapter VII

"RESUME" — presents a capsule summary of the observations made in the previous chapters and contains certain important suggestions to improve the overall efficiency of the Sri Krishna Mutt.

## NOTES ON CHAPTER I

(1) The originator and founder of the system of a mutt (*matha*) as an institution was Sri Shankaracharya (788-820 C.E.) who established the first four mutts (i.e., *Advaita Mathas*) in the four corners of India. A pontiff who was the spiritual leader headed each mutt. The administrative matters of the mutt were handled by the "Divan" (the Manager) of the mutt. The main functions of the mutts were to propagate the doctrines of the sect, to act as the centres of learning and spiritual counseling and to do all that are possible for the welfare of the people of the region.

(2) To trace the Sanskrit etymology of the word Udupi, the word is said to have derived from the syllables "Udu" + "pa" meaning "the proprietor of the stars". In other words, "Udupa" is a Sanskrit term proper signifying the lord of stars i.e., the moon. According to a legend, the moon performed a penance in a forest called 'Abjaranya' to urge God Shiva to ward off a curse on him. Shiva appeared before him and removed the evil effects of the curse. Hence this place is named after 'Udupa' and gradually came to be known as Udupi. Thus, Udupi

became the nomenclature of this religious town in memory of propitiatory penance performed before Shiva. The living witness of this religious event was the Moon-God on the forehead of Lord Shiva- the Lord of the Chandramouleshwara temple here.

According to another theory 'Udupi' is a sanskritisation of the more original nomenclature of 'Odipu'. The "Odipu" in local Tulu language, has something to do with 'breaking' and the local people connect it with the miraculous incident that is said to have happened to Madhva seven centuries ago at Malpe beach near Udupi. Madhva is said to have obtained the idol of Sri Krishna in a yellow clay mould from a ship that came to Udupi from Dwaraka. As Madhva recovered the idol of Sri Krishna, breaking the clay mould and installed the idol here, this place was locally called "Odipu" which subsequently got corrupted into the word "Udupi". Odipu or Udupi is naturally the location where Madhva installed the Sri Krishna idol, which is said to have been miraculously obtained by him at Malpe from the crew of the merchant vessel from Dwaraka.

Though 'Udupi' is the popular and official name of this town and 'Odipu' is the native and regional one, the more classical name of this place is 'Rajathapeethapura' or 'Rupyapeethapura' which in Sanskrit means "the city of the silver seat or pedestal". This town is known by this name because it is the location where a very ancient silver pedestal is enshrined on which the Anantheshwara Linga is placed. The pedestal and the linga are housed in the sanctum of Udupi's second most ancient and culturally most important shrine, the temple of Anantheshwara. It is because of the silver pedestal housed in the shrine of Anantheshwara here that this place is traditionally called Rajathapeethapura or Rupyapeethapura.

The Anantheshwara temple was the original, pre-Madhva spiritual and cultural centre of a migrant community, the Shivalli Community in this region. In fact the very term 'Shivalli' is derived from the Kannada compound "Shiva+belli" which means "Shiva+silver" literally. Thus it directly denotes the silver pedestal in the Anantheshwara temple which was the spiritual centre of the migrant "Shivalli" community. This migrant community in turn obtained the name "Shivalli"

precisely because it made the Anantheshwara temple as the community's spiritual centre. It was after this that the town came to be known as "Shivalli" as well.

- (3) Sri Madhvacharya is believed to be an incarnation of God Vayu (God of air). He was born in 1238 C.E. to a Tuluva Brahmin couple, Narayana Bhatta and Vedavati at Pajakakeshetra, a village 11 kilometres South-East of Udupi, after a prolonged worship of Lord Anantheshwara for 12 years. The child Vasudeva, on attaining the age of sixteen, was initiated into *Sanyasa* under the name Poornaprajna by Sri Achyuta Prakasha Theertha of the lineage of Sri Shankaracharya. In recognition of Poornaprajna's excellent knowledge and learning, his *Guru* (Teacher) Sri Achyuta Prakasha Theertha called him Ananda Theertha. Madhva is his other name, synonym of his real name Vasudeva. After a series of thorough discussions, debates and dialogues with the scholars of various systems of philosophy throughout the country Sri Madhvacharya founded the 'Dvaita System of Philosophy' and successfully propagated the same. Sri Ananda Theertha gave *Sanyasa* to eight of his disciples and ordained

them not only to carry out the worship of the idol of Sri Krishna by rotation but also to propagate Dvaita Philosophy.

(4) Earlier it was believed that the period of Madhva was 1199-1278 C.E. Recently it has been proved wrong. The dates 1238-1317 C.E. are now accepted as official and final, both in the traditional circles of the Madhva and by the authoritative academic scholars in the field. Detailed discussions on the period of Madhva as 1238-1317 C.E. are found in:

1. B.A. Saletore, *Ancient Karnataka*. (Oriental Book Agency, Poona, 1936), pp. 428-432., and
2. B.N.K. Sharma, *History of the Dvaita School of Vedanta and its literature*, (Book Sellers Publishing Company, Bombay, 1960), pp.101-103.

(5) The basic tenets of Dvaita system of philosophy founded and propagated by Madhva are as follows.

"Sri-Hari is the Supreme Being, omniscient and infinite. The individual souls are different from and subservient to the supreme soul. The world is real. There is difference between the supreme soul and the individual; between the supreme soul and inert matter; between the individual soul and inert

matter; between one individual soul and another; and between one inert body and another. The individual souls, trapped in the eternal cycle of birth and death, can obtain liberation or *Moksha* by the grace of God by means of virtuous deeds and pure devotion. In *Moksha*, the liberated soul enjoys eternal bliss by the side of God".

- (6) The legendary belief is that the idol of Sri Krishna installed at Udupi by Madhva, the founder of "Dvaita" system of philosophy, was obtained by him at Malpe beach near Udupi from the Captain of a merchant vessel which sailed from Dwaraka port in Gujarath state in the year 1278 C.E. According to the legend Madhva, performing his daily ritual oblations sitting on his usual stone slab at Malpe beach, saw a merchant vessel helplessly caught up in the stormy sea. On seeing the frantic signals of the crew, Madhva merely waved a piece of saffron garment in his possession and like a miracle the violent storms suddenly subsided, the sea became calm and the ship was saved. The Captain of the ship offered in gratitude to Madhva whatever he wished to have from the merchandise in the ship that he had saved. At this point Madhva said that he wanted the *gopichandana* mould that lay

as the ballast of the merchant vessel and the Captain of the vessel duly delivered the mould to Madhva.

The mould so obtained by Madhva contained one of the most unique images of Sri Krishna, in *balarupa* (child form) made of *Saligrama Shila* (ammonite fossil stone). This idol measuring one foot eight inches in height is almost free from ornamental details. It holds a staff in its right hand with a rope swung around the knees with its left hand. Madhva took this idol of Sri Krishna to Udupi and consecrated it there. The installation of the idol was done on the premises of the old Anantha Mutt, which today goes by the name Sri Krishna Mutt. The same idol has stood there even to this day.

- (7) "Sumadhvavijaya" is the only work which is universally acknowledged and accepted throughout the Madhva circle as the sole official biography of Madhva and its authorship is ascribed to one Narayana Panditacharya, a junior contemporary of Madhva. Sumadhvavijaya, a magnificent Sanskrit poem composed in sixteen cantos, gives the outline of Madhva's life.



## CHAPTER - II

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### *Location and Layout of the Sri Krishna Mutt*

Location is an important geographical factor deciding the socio-economic development of a region. It influences not only the occupation of the people but even their behavior and life style. It has a very significant impact on the very way of life of the people of a region. Location determines the physiographic setting of a region. Location has a definite impact on the social contact of one region with another.

Udupi district is situated on the Western Coast of India. It is a long narrow strip of territory along the seaboard from North to South. The district is endowed with many rivers, rivulets and streams. It is also blessed with extensive forests, fertile rice fields and rich coconut plantations along the coast.

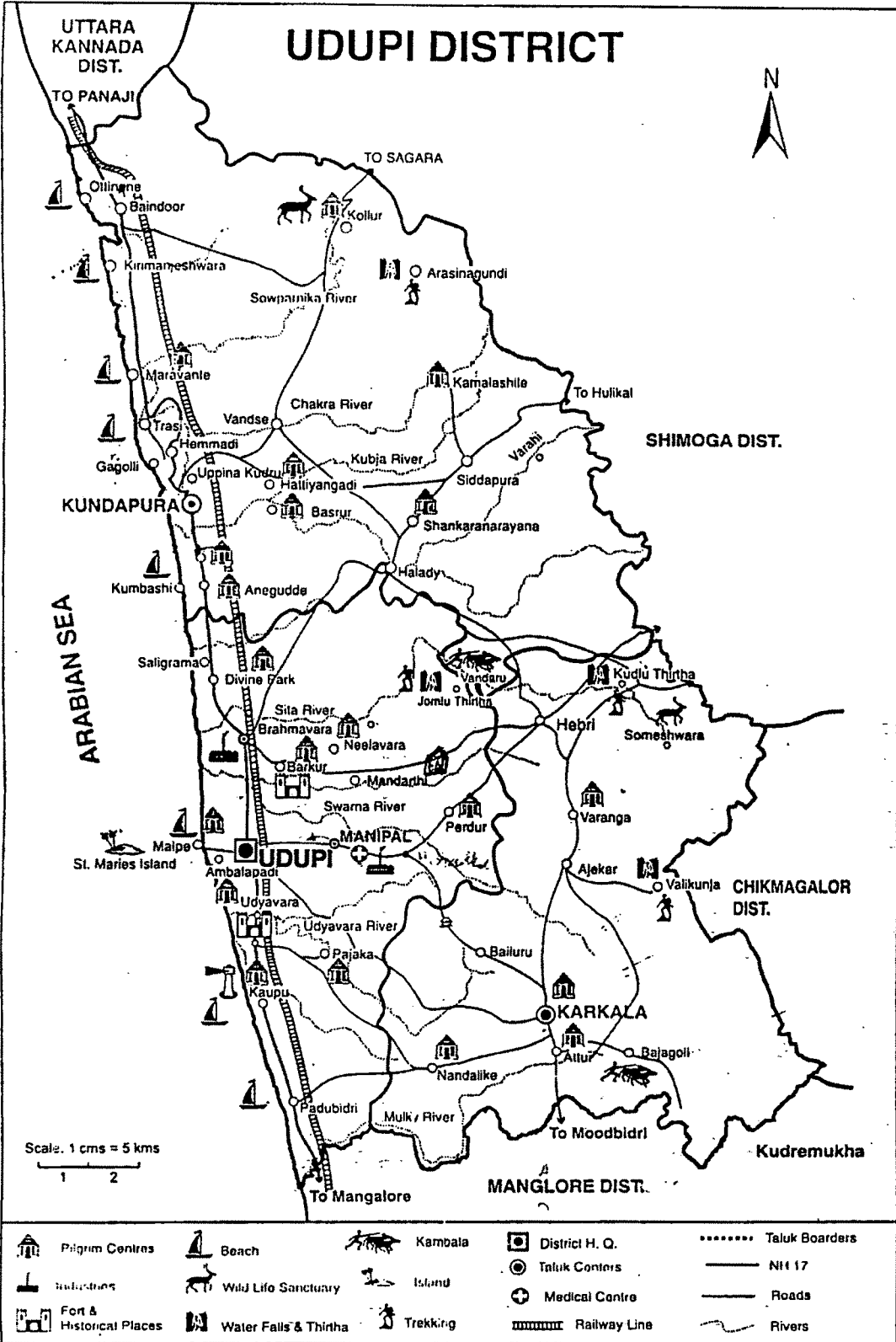
In the 16<sup>th</sup> century Europeans, on their arrival in this area, named the entire coastal area lying between Goa and Malabar as "Canara". In the year 1860, the British divided 'Canara' into two separate districts, "North Canara" and "South Canara", and attached South Canara to Madras province. In the year 1956, in the process of reorganisation of states in Independent India, most of the parts of the South Canara District became the part of Mysore State (which is now called Karnataka State). The Kannada

translation of South Canara, "Dakshina Kannada", became the official name of the district.

In the year 1997, (on 25-08-1997 to be exact) the district Dakshina Kannada was further divided into two separate districts, Udupi district and Dakshina Kannada district. Udupi district consists of three taluks, Udupi taluk, Karkala taluk and Kundapura taluk.

The Udupi district is surrounded by Uttara Kannada district in the north, Dakshina Kannada district in the south, Shimoga and Chikkamagalore districts in the east, and the Arabian Sea in the west. The district lies between 12°27 and 38°58-north latitude and on 74° 35-east longitude.

The geographical area of the district is 3575 square kilometres. The population of the district, according to Indian Census 2001 is 11,09,494 - 9,13,762 persons living in rural areas and 1,95,732 in urban areas. A special demographic feature of this area is that it has more females than males (i.e., 5,21,541 males and 5,87,953 females).



According to 1991 census, the density of population in the district was as high as 290 per square kilometre as against 234 per square kilometre in Karnataka State as a whole. According to Indian Census 2001, the density of population in the district is 310 per square kilometre.<sup>1</sup>

The Udupi district has three taluks with 9 revenue divisions (called hoblies). The district has 4 Municipalities. There are 9 towns and urban agglomerations, 244 inhabited villages and 72 hamlets in the district.<sup>2</sup>

The language widely used in this district is Kannada since time immemorial. However, Tulu, a Dravidian language, is also used by a large number of people in major parts of Udupi and Karkala taluks in the district. The people in Kundapura Taluk in the district do not use Tulu as a language for communication.

Udupi taluk in Udupi district lies between Kundapura and Mangalore taluks, the former being to the north and the latter to

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<sup>1</sup>Indian Census, 2001 (Source : District Statistical Office, Udupi District, Udupi).

<sup>2</sup>Ibid.

the south. Udupi city is 58 kilometres from Mangalore city and 36 kilometres from Kundapura city.

Udupi taluk has three large rivers, Seethanadi, Swarnanadi and Udyavara river. The first two rivers join together to form backwater at Hangarkatte and the third river joins the sea at Malpe after skirting the coast for several kilometres.

Manipal, which is known for the famous Medical College and Hospital, is 5 kilometres from Udupi city. It is a centre of modern learning with Engineering and Medical Colleges.

Barkur, 14 kilometres north of Udupi, was the traditional capital of Tuluva dynasty. Now one can find here numerous inscriptions and ruins of several temples.

Malpe is 6 kilometres from Udupi city and is a quiet beach ideal for swimming. St. Mary's Island, near Malpe across the sea, is an ideal picnic spot. Malpe, a natural harbour, is well-known for both traditional and mechanical fishing.

Udupi, a beautiful place on the coastal belt of Karnataka, has many unique features that distinguish it from its counterparts in India. Udupi is the holiest of seven *Punyasthalas*<sup>(1)</sup> (holy places) of the Parashurama Kshethra.

Chandreshwara and Anantheshwara are the two ancient temples of Udupi. Chandreshwara has a 'square' base and Anantheshwara is in a 'Gajaprastha' (back of an elephant) pattern. In Anantheshwara one can also see an ancient idol of Ganapathi. There is a stone slab in this temple on which Acharya Madhva, it is believed, used to be seated while teaching his disciples.

Chandreshwara is situated in front of Anantheshwara but at a lower level. In this temple in the *Mantapa*, in front of the idol of Lord Shiva, an idol of Lord Ganapathi is installed. Both Anantheshwara and Chandreshwara can be circumambulated along the encircling road known as Car Street.

The eight mutts (*Ashta Mathas*) are situated on the four sides of the Car Street<sup>(2)</sup>. On the eastern side there is Kaniyoor Mutt, on the southern side there are Sode Mutt, Puttige Mutt and

Admar Mutt, on the western side there are Pejavara Mutt and Palimar Mutt and on the northern side Krishnapura Mutt and Shiroor Mutt.

Sri Krishna Mutt is situated in the Car Street to the north of Anantheshwara temple, with Shiroor Mutt and Kaniyoor Mutt on either side.

The National Highway (NH 17) passes through Udupi city, about a kilometre west of the Sri Krishna Mutt. The bus stand of Udupi is about 2 furlongs to the west of the Sri Krishna Mutt and the Railway station is about 2 kilometres to the south.

Three radial roads lead from the Car Street : Tenkapet Road to the south, Badagupet Road to the north and Padupet Road (also called Kanakadasa Road) to the west. They are all narrow and one-way approach roads. Vehicles can enter the Car Street through Badagupet Road and the Padupet Road and the Tenkapet Road is meant only for exit.



TWO OF THE EIGHT MUTTS  
(PEJAVAR MUTT & PUTTIGE MUTT)



There are two more lanes leading to the Car Street, one is called Sode Mutt Lane which is wide enough only for small vehicles and the other is Admar Mutt Lane which is too narrow for vehicles and hence used by pedestrians as a passage.

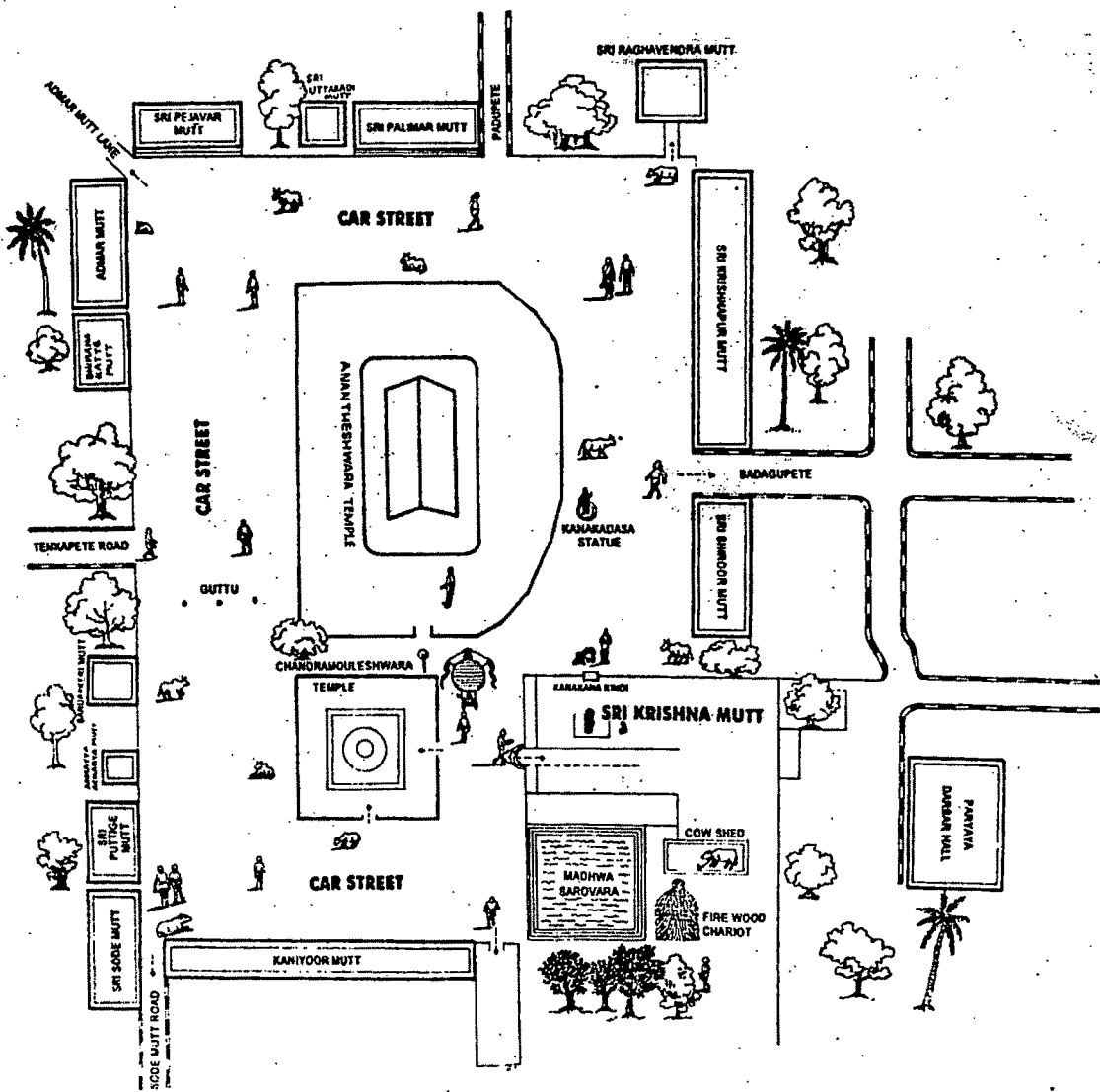
The well-illuminated Car Street is a cement concrete road with the eight mutts and the Sri Krishna Mutt on its sides surrounding Ananatheshwara and Chandreshwara temples.

"The Car Street of Udupi may be called the hub of Tulunadu. The importance of this area is two fold. It is here that the ancient Rajathapeetha is located giving the name Rajathapeethapura to Udupi. The Anantheshwara temple is one of the major monuments of Karnataka. The Chandramouleshwara temple is at a lower elevation in front of the Anantheshwara temple. The *linga* in this temple is made of *sphatika* (crystal). Secondly, the earliest Krishna shrine of South India is, perhaps located here. It is the practice here that the devotees should first visit the Chandramouleshwara temple, then the Ananteshwara Temple and afterwards the Krishna temple. The eight dvandva mathas are located here".<sup>3</sup>

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<sup>3</sup>P. Gururaj Bhat, *Studies in Tulu History and Culture*, (P.Gururaj Bhat, Kallianpur, 1975), p. XXXV.

CAR STREET OF UDUPI  
50 YEARS AGO





Entering the Car Street through Padupet (i.e., Kanakadasa Road) and proceeding towards left and then turning towards the right, one can find a tower of the Sri Krishna Mutt with "Kanaka's Window"<sup>(3)</sup> below.

All pilgrims and visitors must have their initial *darshana* (view) of the lord's idol from outside the Sri Krishna Mutt through the "*Kanakana Kindi*" (Kanaka's window) on western side of the wall of the Sri Krishna Mutt. It is unconventional and impious not to do so. Facing Kanaka's Window, on the other side of the street, is the Kanakadasa's Tower with the image of Sri Kanaka playing on Tambura.

Behind the Kanakadasa's tower is the temple of Anantheshwara. This shrine faces east and the sanctum sanctorum is far inside and at an elevation. There deep inside is the Anantheshwara linga on a silver pedestal- the Rajathapeetha.

Chandramouleshwara temple is located in front of the shrine of Anantheshwara. This temple is the most ancient of the three shrines here. This shrine also faces east and the Chandreshwara linga, made of pure crystal, is not too far inside.

The Chandramouleshwara temple is situated at a much lower level than the Anantheshwara and Krishna shrines. In fact, taking the Car Street as the base, the Anantheshwara is at a higher level, the Chandreshwara is at a lower level and Krishna shrine is just at the street level.

The temples of Tulunadu<sup>(4)</sup> may be taken as typical examples of religious architecture prevailing in the West Coast of India. All the temples of coastal region from Gokarna to Kanyakumari are of a particular type unique in their architecture thus differing as a class from the rest of the temple styles in other parts of India. The temples of Tulunadu fall under the following four categories:

1. Gajaprastha (apsidal)
2. Samacaturasra (squarish)
3. Dirgacaturasra (rectangular)
4. Mandala (circular)

The Anantheshwara temple is of the first type and the Chandramouleshwara and Sri Krishna shrines are of the second type. Like all the temples of the first category, the Anantheshwara temple has no *Theertha Mantapa*<sup>(5)</sup> while the

Chandramouleshwara temple and the Sri Krishna Mutt have the *Theertha Mantapa* - a four pillared platform outside but facing the sanctum.

The Sri Krishna Mutt is situated in the north-eastern corner of the Car Street. When one moves towards the left from Kanaka's window the main entrance of the shrine of Sri Krishna with a magnificent tower can be seen. The main entrance to the shrine is in between the two big stone platforms known as "*Kallu Mantapa*". On the left wing of this *Mantapa* is the information and pilgrim guide office and on the right wing, the security office.

On entering the shrine, on the right one can see the 'Seva Office'. It is from here that the visiting pilgrims may hire a guide and register themselves for sevas (services) of their choice from the standardised 'Seva List' containing the names of the sevas and fees to be paid for the same. A few yards further, to the right is a gate leading to the sacred temple tank called 'Madhvasarovara'. Just opposite to this gate on the left side is the entrance to the shrine of Sri Krishna. Just at the entrance is the door leading to the sanctum sanctorum. However, this door remains closed throughout the year except on Vijaya Dashami day during the

month of October when the bushes of freshly harvested crop are brought into the sanctum sanctorum through this entrance.

Proceeding towards the left in circumambulatory path, one can come across a small room called 'Anuyaga Shala'- the hall where priests make oblation to fire God while the Swamiji performs pooja in the sanctum sanctorum. In a room in front of Anuyaga Shala the Golden Planquin is kept. Proceeding to the right one can find 'Surya Shala' — a hall where scholars recite *Vedas* and *Puranas* at noon and the musicians and pipers sing and play on musical instruments in the evening. There are several tiers of brass lamps, surrounding the outer walls of the sanctum sanctorum of the main shrine, which are lighted during *pooja* every night.

Attached to 'Surya Shala', on the right side is a room called 'Chinnadha Kone'— a treasury of Jewels (offered to Sri Krishna). Turning further right one comes to a 'Mantapa'— a four pillared platform, in front of the shrine where two important ceremonies are performed, namely fanning of the deity with chowry before the evening pooja and the "Mantapa Pooja" before the evening worship. The holy water (*theertha*), sandal wood paste, flowers



and *tulasi* sprouts (*nirmalya*) are distributed to the devotees by the side of this *Mantapa*. In between the *Mantapa* and sanctum sanctorum there is a small passage and a window called '*Navagraha Kindi*'<sup>(6)</sup> (Nine Planets' Window). It is only through this window that the visitors can see the idol of Sri Krishna inside.

In front of the *Mantapa* there is a hall known as '*Chandra Shala*' where scholars recite epics and scriptures in the evening. Kanaka's Window is on the wall of this hall. On the left side of this hall there is a place reserved for the worshipping the sacred texts. Adjacent to this place is a shrine of Mukhyaprana and on the opposite side of the shrine of Mukhyaprana there is a small shrine of "Garuda".

To the right of the shrine of Mukhyaprana there is a platform for *Tulasi* Plant and a big lamp-post. A little further, to the right there is an entrance leading to the sanctum sanctorum, which is used for stepping inside. To the right- side of this entrance to sanctum sanctorum there is an idol of Sri Madhva. At this point to the left, there is a narrow passage leading to *Pakashala* (kitchen) and the special dining hall called '*Chowky*' where the Swamiji takes food (i.e., only the lunch) along with other scholars, guests and pilgrims —only brahmins are allowed here.



NINE PLANETS' WINDOW  
(Navagriha Kindi)

The *Pakashala* is the main kitchen where a banquet with 15 types of special dishes and five special delicacies are prepared every day for the people who are fed as guests of the Sri Krishna Mutt in the *Chowky*. A grand feast is served here every day to the special devotees and pilgrims who visit the Sri Krishna Mutt. Here distinguished pilgrims are treated as honoured guests with utmost hospitality and courtesy. In the *Chowky* the invitees are offered sacred hostmanship by the Paryaya Swamiji himself under the chief stewardship of the *Parupattegara*. The *Parupattegara* is the *maitred* of the *Chowky* who conducts this banquet every day in an orderly and organised manner.

Ordinary pilgrims and students studying in various educational institutions are also fed daily in the *Bhojanashala* (the general dining halls on the ground and the first floor) in the eastern wing of the Sri Krishna Mutt, north of *Madhva Sarovara* (temple tank). Thousands of people are, thus, fed every day in the Sri Krishna Mutt. It is absolutely free and is a gift of the Paryayam Mutt. Sri Krishna is hence known as '*Annabrahma*', the giver of food, and The Lord here never sends away his devotees with an empty stomach.

On the way to the *Chowki* on the right there are two rooms called '*Simhasana*'. In the small room inside, the Paryaya Swamiji keeps the idol of the deity of his mutt and in the bigger room outside, there is a seat called '*Sarvajna Peetha*'. It is believed that Sri Madhvacharya used to be seated on this and now the Paryaya Swamiji (the swamiji in-charge of the Sri Krishna Mutt), seated on this holy seat, distributes *Prasada* to devotees. In front of the *Simhasana* there is a small room reserved for cooking the special dishes for the *Pooja*. Here the special cooks of the Sri Krishna Mutt prepare, in total seclusion and absolute ritual purity, various types of *Naivedya* (food) offered to the Lord during the 10 morning and 4 evening *poojas*.

Behind the shrine of Sri Krishna, as stated earlier, there is a tank called '*Madhvasarovara*'. Going clockwise round the tank, one can see to the left side of the tank a *Bhojanashala* (i.e., dining hall with two floors) where thousands of poor people, pilgrims and students are given free food every noon and evening. In the left corner of the tank one can find a heap of logs of fire wood arranged in the shape of chariot.

On the right side of the tank there is a small shrine of Bhageerathi sitting on a crocodile. At the centre of the tank there is a *Mantapa*, meant for performing *pooja* on festive days. On the right side of the tank there is an overbridge joining the Car Street, which is an exit passage to come out of the Sri Krishna Mutt premises.

Further in the narrow passage, between the tank to the right and the shrine to the left, there is the 'Shrine of Naga' to the right and '*Badagu Malige*' (i.e., a building which houses the administrative office and the store in the ground floor and on the first floor the residing place for the Paryaya Swamiji and for the Veda students and teachers and also for the special invitees) to the left. In the southern section of *Badagu Malige* is located the office of the Divan, the administrative head of the Sri Krishna Mutt. It is he and his assistants who latently run the whole show of the Krishna Mutt for the two years while their mutt is in office. This *Badagu Malige* is the nerve centre of the Sri Krishna Mutt's administrative bureaucracy. During the two year period of "Paryaya", the Divan and his staff of the mutt concerned, manage all the activities of the Sri Krishna Mutt, from book-keeping to policy making from this *Badagu Malige*.

The northern section of the *Badagu Malige* consists of store rooms and warehouses of the Krishna Mutt: vegetable, rice, lentils etc., and groceries of almost every kind are stored here. This area is known as *Ugrana* (store house) and its attending personnel are called 'Kottaries'. The upper part of the *Badagu Malige*, as already mentioned, consists of the residing place for the Paryaya Swamiji. Many other rooms on the first floor of the *Badagu Malige* and in the building adjacent to it are occupied by Veda students, teachers and the staff of the Paryaya Mutt. Some rooms are reserved for the personal friends and acquaintances of the Paryaya Swamiji and the Diwan, who might make pilgrimage to Udupi upon the invitation of the two. The *Badagu Malige* mainly signifies the Krishna Mutt's seat of the administrative bureaucracy which also undergoes a change biennially.

Behind the shrine of *Naga*, is the 'Go Shala' (i.e., cow shed of the temple). Here are reared nearly a hundred cows which are owned by the Sri Krishna Mutt and are taken care of by the paryaya mutt. They are part and parcel of the Sri Krishna Mutt. As this is a sanctuary dedicated to Lord Krishna the sanctity of the cows kept here is very great and they are thus very well taken care of. The milk from these cows is used for *abhisheka*, *naivedya*

(offerings to god) and also for preparing various types of culinary delicacies. Also, the cows are brought into the shrine and worshipped (*gopooja*) by the Paryayam Swamiji.

In front of *Go Shala* is a temple called '*Navagriha Gudi*' (temple of nine planets). By the side of *Navagriha Gudi* is "*Vrindavana*" (the official pontifical cemetery, where the mortal remains of the pontiffs who have passed away in Udupi are entombed. The pontiffs being *Sanyasis* are not cremated but are buried in a sitting posture. On their first death anniversary *vrandavanas* are built on their grave pits).

In between the shrine of *Naga* and *Badagu Malige* is the *Vasantha Mahal* with *Madhva Mandira* on the ground floor and *Kanaka Mandira* on the first floor. Both the floors of *Vasantha Mahal* contain auditoriums for religious and cultural programmes.

Behind *Vasantha Mahal* is a big auditorium called '*Rajangana*' where the paryaya assembly is held. All important religious and cultural programmes, commanding big assemblies, are held here. To the right of *Rajangana* there are two choultries,

viz., Birla Choultry and Sri Krishna Dhama, for the benefit of pilgrims.

In front of *Rajangana* is '*Gita Mandira*', a place of attraction to pilgrims and visitors. *Gita Mandira* contains a few rooms for pilgrims in the ground floor and a *Dhyana Mandira*, *Madhva Mandira*, *Akshara Mandira* and a Centre for Research on the Gita in the first floor.

In the close vicinity of *Rajangana* behind *Gita Mandira* is *Mathura*, a unique complex housing a *Kalyana Mantapa* (marriage hall), a modern auditorium, a *Yoga Mandira* and a dining hall.

A small bridge over *Madhva Sarovara* is a fly-over connecting *Rajangana* area with the Car Street. By the side of this over bridge there are public toilets for the benefit of pilgrims and visitors.





RAJANGANA

Adjacent to the Krishna Mutt complex on its western side is the chariot shed. Therein are contained three wooden temple cars, one temple car made of silver and another temple car made of gold. On almost every evening, in particular seasons (from October to June), the processional idol of Udupi Krishna is placed in one of these well-decorated and illuminated temple cars and taken around the Car Street in procession for one complete round in *pradakshina* (clockwise circumambulation) around the Chandreshwara and Anantheshwara shrines.

The eight mutts of Udupi associated with the Sri Krishna Mutt are situated all around the Car Street. They assume the charge of paryaya (i.e. take their term-of-office in the Sri Krishna Mutt) in the following order: Palimar Mutt, Admar Mutt, Krishnapur Mutt, Puttige Mutt, Shrioor Mutt, Sode Mutt, Kaniyoor Mutt and Pejavar Mutt. Just as the 'Paryaya' system among the eight mutts vis-a-vis the main Sri Krishna Mutt, there is also the 'dvandva system' among the eight mutts themselves as a mechanism of mutual responsibility. Of the eight mutts, Palimar Mutt and Admar Mutt form the first *dvandva*; Krishnapur Mutt and Puttige Mutt form the second *dvandva*; Shrioor Mutt and Sode Mutt form the third *dvandva* and the Kaniyoor Mutt and Pejavar

Mutt form the fourth *dvandva*. Only in this *paryaya*-order and *dvandva* system the eight mutts take charge of the Sri Krishna Mutt. However, the edifices of the eight mutts are not located in the above order around the Car Street.

Following is a survey tour of the eight mutts of Udupi situated around the Car Street. Starting the tour at the entrance of Krishna Mutt, moving to the east, then to the south, then to the west and finally to the north in a full clock-wise circle (*Pradakshina* Circle) around the Car Street, one can see the eight mutts located in the following order: Kaniyoor Mutt on the eastern flank of the Car Street, Sode Mutt, Puttige Mutt and Admar Mutt on the southern flank of the Car Street, Pejavar Mutt and Palimar Mutt on the western flank of the Car Street and the Krishnapur Mutt and Shiroor Mutt on the northern flank of the Car Street.

All the eight mutts are more or less uniform in architectural style in their interiors. All the mutts invariably contain the following: the office of the Diwan (the Manager) with the administrative section which is usually situated in the fore front of every mutt and the main foyer (square or rectangular) at the centre of which is a small independent structure with the deities of

each mutt. It is important to note here that the shrines of all eight mutts have their entrance facing the west. There are chambers for public and private audiences in each of these mutts. They also house a manuscript vault, a library and an idol collection room.

Some of the manuscripts in these eight mutts are very ancient and are in Tulu, Devanagari and Nandinagari scripts. The printed books in the library are well-cataloged and maintained in the individual mutts. There are literally hundreds of ancient metallic idols of rare style in each one of these mutts. But these idols are yet to be identified, dated and catalogued.

The mutts also contain the private chambers and study rooms of the individual pontiffs. There are also several store rooms, kitchens, bathrooms, etc., situated in the rear sections of each mutt. The upper floor contains several guest rooms and halls. There is a huge backyard for each mutt.

All the eight mutts possess landed property in the villages of Dakshina Kannada, Uttara Kannada and Udupi Districts. All these eight mutts of Udupi are named after the village in which they possess the largest extent of landed property. It is usually

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here that pontifical vacation retreat is situated and is meant for the purposes of rest, private study and meditation. However, their main offices are the eight mutts in Udupi, located around the Car Street.

In the eastern wing of the Car Street is located the Kaniyoor Mutt. In the south-east corner of the Car Street is the Sode Mutt. Immediately adjacent to the edifices of the Sode Mutt, on its west side is the imposing structure of the Puttige Mutt. In the west along the Car Street, there are the edifices of the Admar Mutt situated in the south-west corner on the southern wing of the Car Street. Situated at the right angle to the edifices of the Admar Mutt and in the same south-west corner but on the western wing of the Car Street is the Pejavar Mutt. Adjacent to the Pejavar Mutt on its northern side and situated in western wing of the Car Street are the edifices of Palimar Mutt. In the north-west corner of the northern wing of the Car Street are situated the edifices of Krishnapur Mutt. The one and the only building located right in between the Badagupeth Road (northern radial road) and the Sri Krishna Mutt is the edifice of the Shiroor Mutt. There are, thus, around the Car Street the eight mutts which are associated with the Sri Krishna Mutt. These eight mutts, by rotation manage the

Sri Krishna Mutt. Each mutt by rotation is vested with the management of the Sri Krishna Mutt for a period of two years. Each mutt is an autonomous entity and all the eight mutts are uniquely wedded to the Sri Krishna Mutt.

Udupi is well known for three things, 'Sri Krishna Mutt', 'Udupi Hotels' and 'Educational Institutions'. Sri Krishna Mutt is being visited by several lakhs of people every year from every corner of the country as well as from foreign countries and it has its own charm and fame. The hoteliers of Udupi have migrated to different parts of the country and the hotels that they have established there have become so popular that the words 'Udupi' and 'hotels' have almost become inseparable. The educational institutions in the twin towns of Udupi and Manipal have found an enviable position for themselves in the educational map of the country. Udupi on account of these three things has earned a place for itself in this part of the globe.

Generally institutions come into being and develop in regions of repute and fame. As far as Udupi Sri Krishna Mutt is concerned, it is the Krishna Mutt that has been responsible for the reputation and fame of this region which has been witnessing

phenomenal development and growth over the years. It may not be an exaggeration to say that, what has given this region a secure place in the national map is the Sri Krishna Mutt.

The mode of life of people in any region is not an accident but is a product of the cultural and geographical setting. Even an institution is greatly influenced by the geographical and cultural environment. The physiographic setting of the Sri Krishna Mutt has been so congenial that this institution could grow into a magnificent religious, economic and socio- cultural entity, serving the cause of humanity.

## NOTES ON CHAPTER II

(1) According to popular traditional conception, there are a total of seven *punyasthalas* (holy places) in the *Parashurama Kshetra*. [Parashurama kshetra, according to the more common version, is that strip of land along the West Coast of India which stretches all the way from Nasik (Maharashtra) in the north to Kanyakumari in the South]. The seven holy places are said to be Rajathapeethapura (Udupi), Subrahmanya, Kumbhashi, Shankarnarayana, Koteshwara, Kollur and Gokarna.

(2) The Car Street is an invariable feature that is typical to any major holy city in South India. The Car Street is usually situated in the heart of the holy city and is the center of all religious and commercial activities. The holy shrine of the township is situated in this Car Street over which the former has some special rights and privileges. For example, the temple has the right to block normal traffic and public thoroughfare during *utsavas* (religious processions in which the *ratha* or temple car containing the processional idol is drawn around the Car Street) which is conducted almost every



night in particular seasons. The temple always enjoys the first priority in the use of the Car Street and always reserves the right to do so. As is obvious, the Car Street derives its name precisely because it is primarily meant "the street for temple car (chariot)" during *utsavas*. It would not be exaggerating to say that the temple partially owns the Car Street.

- (3) A legend states that Saint Kanakadasa, who was born into a family of shepherds in the hamlet of Kaginele in Dharwad district of Karnataka State, visited Udupi after being initiated into Madhvaism. Kanakadasa being a man of low birth, was refused entry into the premises of the Sri Krishna Mutt by the traditionalist authorities of Udupi. Saint Kanakadasa is then said to have made a hutment near the Krishna Mutt and offered worship to the Lord from his dwelling itself. According to the legend, an earthquake broke the wall that stood between Kanakadasa and the idol of Sri Krishna so that Saint Kanakadasa could behold Sri Krishna to his heart's content. The resulting window is called "Kanaka's Window"- a permanent fixture installed here subsequent to the above incident. Facing the tower with Kanaka's window is the 'Kanaka Mantapa' with the image of Sri Kanaka playing on

Tambura, in the place where Kanakadasa's hutment is said to have been situated.

- (4) Tulunadu is one of the seven regions of the Parashurama Kshetra. The present Tulunadu comprises six taluks (counties) viz. Udupi and Karkala Taluks of Udupi district, Mangalore, Puttur and Sullia taluks of Dakshina Kannada district of Karnataka State and Kasargod taluk of the Kasargod district of Kerala State. The inhabitants of Tulunadu are called Taulavas. Tulu, a Dravidian language, closely resembles both Kannada and Malayalam and is mainly a spoken language of the region. Tulunadu has always been the haven of religious and social harmony and even today continues to be a quiet, safe and secure corner of India.

- (5) 'Threertha Mantapa' derives its name from the use it is put to. Here the priest usually distributes the holy water (*theertha*), sandalwood paste (*chandana*) and flower and *tulasi* sprouts (*nirmalya*) to the devotees throughout the day after the main Pooja. It is also the place where the prayers are offered by devotees through the *Sankalpa* administered by the priest. The sandalwood is also ground here for use during Pooja.

(6) The Nine Planet's Window (*Navagraha Kindi*) is so called because it has nine tiny holes through which the devotees have *darshana* of the Sri Krishna idol. It has ten holy incarnations of Vishnu (*Dashavatara*) embossed all around right through the nine square holes of the *Navagraha Kindi*. At a distance of about twenty feet inside is the unique and most beautiful saligrama (ammonite fossil) idol of Sri Krishna in the form of a child. It is about twenty inches tall and is in itself free from any ornamental details. It has a round and smiling face. This holy idol of Sri Krishna can be seen by devotees only through the *Navagriha Kindi*.

CHAPTER - III

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*Evolution of Administration and Management  
Systems in the  
Sri Krishna Mutt*

A mutt, even a modest one, is basically an organization. It is structurally designed to accommodate small and large gatherings of devotees and visitors. Even functionally it involves the services of so many persons not only on special festive occasions but also for the day- to-day activities of the mutt. Apart from priests and persons involved in religious activities, other employees are appointed to carry out varied activities of the mutt. The voluntary and free services of devotees are also utilized. A mutt is a social and economic organisation apart from being a religious institution.

Administration and management of the Sri Krishna Mutt are vested with one of the eight mutts associated with it. Each mutt is a separate entity and all are uniquely wedded to the Sri Krishna Mutt. Whenever a particular mutt takes over the administration and management of the Sri Krishna Mutt that mutt chalks out independently the activities for the period. All activities in the Sri Krishna Mutt are administered and managed by the 'Paryaya Mutt'<sup>(1)</sup> without any interference by the other seven mutts during the two years of paryaya period.

"Administration is the force which lays down the objects for which an organisation and its management are to strive and the broad policies under which they are to operate. Management is a force which leads, guides and directs an organisation in the accomplishment of a predetermined object. Organisation is the combination of the necessary human beings, materials, tools, equipment, working space and appurtenances brought together in a systematic and effective correlation to accomplish some desired object".<sup>1</sup>

G.E. Milward has distinguished the three terms: 'administration', 'management' and 'organization' as cited below:

"Administration is primarily the process and the agency used to establish the object or purpose which an undertaking and its staff are to achieve: secondarily, administration has to plan and to stabilize the broad lines or principles which will govern action. These broad lines are in their turn usually called policies. Management is the process and agency through which the execution of policy is planned and supervised. Organisation is the

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<sup>1</sup> Oliver Sheldon, *Philosophy of Management*, (Sir Isaac Pitman and Sons, Ltd., London, 1923), p. 32.

process of dividing work into convenient tasks or duties of grouping such duties in the form of posts, of delegating authority to each post and of appointing qualified staff to be responsible that the work is carried out as planned."<sup>2</sup>

It is to be observed that 'administration' and 'management' are the driving force of an institution which, with the aid of organization, tries to achieve the goals with higher levels of efficiency.

According to Ordway Tead, the distinction between administration and management lies in the following.

"Administration is the process and agency which is responsible for the determination of the aims for which an organization and its management are to operate, and which gives general oversight to the continuing effectiveness of the total operation in reaching the objectives sought. Management is the

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<sup>2</sup> G. E. Milward, *An Approach to Management as cited in S. C. Saksena, Business Administration and Management*, (Sahitya Bhavana, Agra, 1977), p.6.

process and agency which directs and guides operations of an organization in the realizing of established aims."<sup>3</sup>

Administration is a determinative function. The main task of administration is to determine the specific goals of an organisation and to frame the general policies essential to achieve the set goals.

Management is an executive function. The concern of management is the effective implementation of policies framed by the administration for the successful functioning of an organization.

"The managerial function, in carrying out the policies of administration expands as the lower levels of supervision are reached, while the administrative function decreases in importance."<sup>4</sup>

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<sup>3</sup> Ordway Tead, *The Art of Administration*, (McGraw-Hill Book Company, New York, 1951), p. 101.

<sup>4</sup> William R. Spriegel, *Principles of Business Organisation and Operation*, (Prentice Hall of India Private Limited, New Delhi, 1952), p. 48.



Thus 'administration' is a top-level function which relates to formation of policies (i.e., 'thinking' function) while 'management' is a lower-level function which relates to the implementation of policies. (i.e., 'doing' function).

As a matter of fact one cannot draw a clear line of demarcation between the functions of thinking and doing. There are executives who perform both the functions of administration and management.

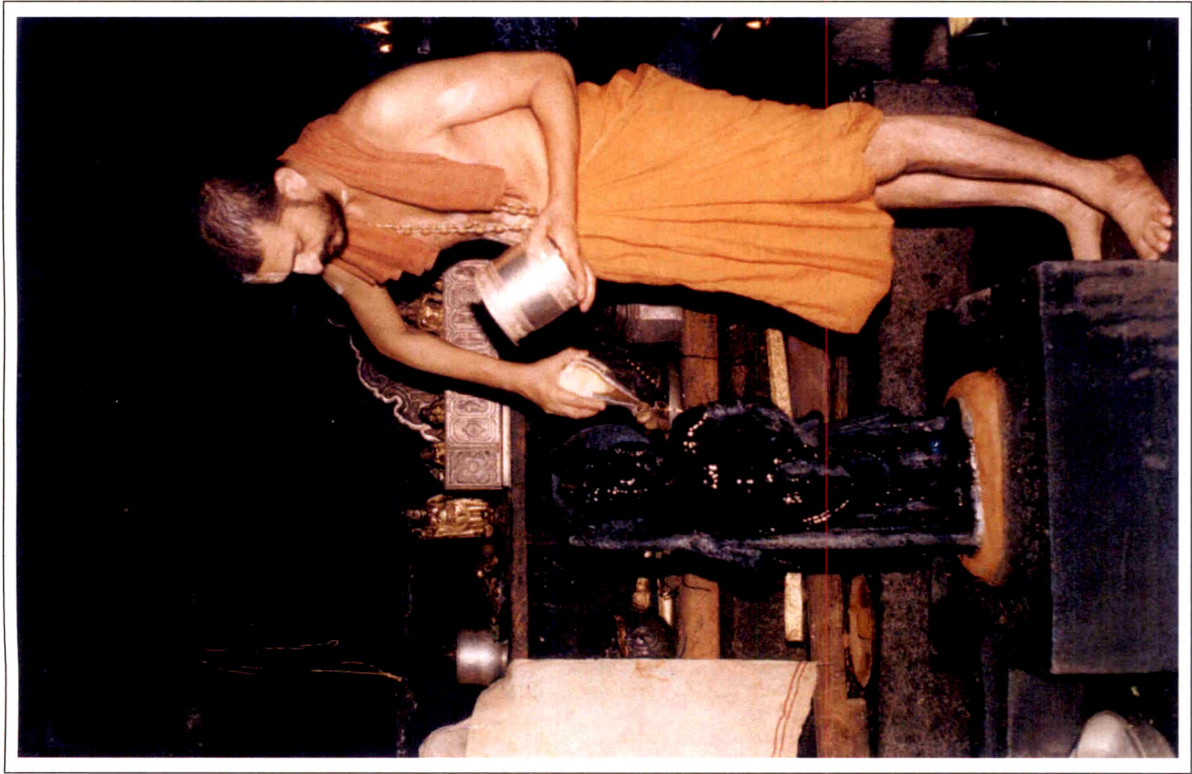
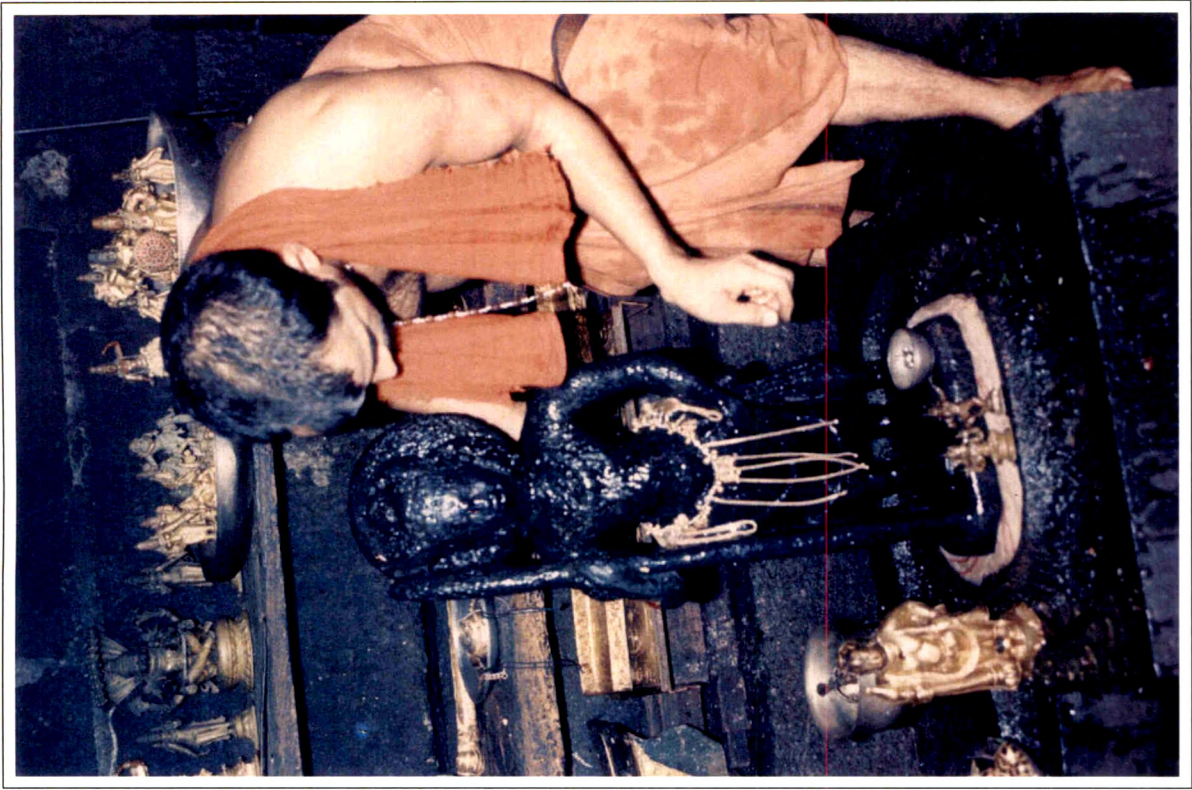
However, an executive of higher level in the hierarchy spends more time on administrative activities, than on managerial activities, and an executive of the lower level in the hierarchy spends less time on administrative activities and more time on managerial activities.

The most interesting aspect of administration of the Sri Krishna Mutt is that it is shifted by rotation, as stated earlier, every two years among the pontiffs of eight mutts. Such a change in administration and management of the Sri Krishna Mutt, by rotation has been mainly responsible for the dynamism in the activities of the mutt during different Paryaya periods. This unique

system of administration was introduced in the Sri Krishna Mutt by Sri Madhvacharya, the founder of Dvaita doctrine of philosophy at the end of the 13th century C.E.

Sri Madhva installed the idol of Sri Krishna in the year 1278 C.E. and started worshipping it. At the end of 13th Century C. E. (i.e. in 1298 C.E.) Madhva then thought of instituting and founding an organisation of an ecclesiastical structure and framework to carry on his mission, the worship at the Sri Krishna Mutt and also to govern the members of his new sect. He thought of making a permanent arrangement in this direction so that the shrine of Sri Krishna at Udupi might serve as a spiritual rallying centre for his followers. Madhva chose eight of his monastic disciples, gave them *sanyasa* and made them jointly responsible for the care and worship at the Sri Krishna Mutt and also for spreading and maintaining his doctrine in the region.

SWAMIJI ANOINTING THE IDOL OF SRI KRISHNA



The most important point to be noted here is that Madhva divided his eight monastic disciples into four pairs, declared them formally as partners and made them assist each other in times of crises and emergency. This unique institution of the pairs is called 'dvandva' which is a product of the original genius of Madhva.

Madhva, while grouping his eight monastic disciples into four pairs, probably would have thought that such grouping of two would facilitate the following administration conveniences:

- a. to exchange the thoughts and ensure mutual co-operation between the two pontiffs in the same pair for the smooth administration and management of the Sri Krishna Mutt,
- b. to fix the responsibility of each pontiff to come to the rescue of the other pontiff in the pair in the event of crisis of any nature,
- c. to enable the pontiff to appoint the successor if the pontiff in the pair passes away without appointing the successor,

(In case the Paryaya Swamiji passes away, the partner mutt takes up the responsibility for continuing the worship and management at the Sri Krishna Mutt for the rest of the paryaya period or till the successor is appointed)

- d. to share responsibilities of the paryaya during the important festivals in the Sri Krishna Mutt, and
- e. to shoulder the responsibility of worship at the Sri Krishna Mutt in times of dire need (for example if the Paryaya Swamiji is ill, the swamiji of the partner- mutt has to perform the daily services to Sri Krishna during the period of his illness).

With these foresights, perhaps, Madhvacharya might have commissioned the eight pontiffs to work in *dvandva* or dual system.

Madhva thus, made the eight pontiffs the high priests of the Krishna shrine at Udupi and also the apostles of his sect. They were to share the rights of worship of the Krishna idol by turns lasting two months each. Thus, every pontiff came to take charge of the Krishna shrine and serve as its high priest for two months once every 16 months. In the remaining time, each pontiff was required to go out and preach Madhva's Dvaita philosophy.

The first eight pontiffs of the eight mutts (*Ashta Mathas*) of Udupi, thus, were made to look after the administration and

management of the Sri Krishna Mutt for a period of two months by rotation. This system of "Paryaya" (administration of the Sri Krishna Mutt Udupi by each pontiff for a period of two months by rotation) is said to have been introduced by Madhva in 1298 C. E. This system of "Paryaya" lasting for two months each existed till 1532 C.E. when Saint Vadiraja Theertha, the twentieth pontiff of the Sode Mutt, changed the old two month paryaya system into the currant two year scheme.<sup>(2)</sup>

In the present context, the term "Paryaya" means the total change of administration taking place once in two years at the Sri Krishna Mutt, which is systematically managed by its eight affiliate trustee pontiffs. Thus, each pontiff now has to wait for a period of fourteen years after handing over charge of the Sri Krishna Mutt to the next pontiff coming into office, to resume once more the right of worship and the right of management of the Sri Krishna Mutt. At the Udupi Sri Krishna Mutt it is extremely well-organised and efficient system of administration of the institution and religious worship unique and unparalleled by anything elsewhere in the world.

The eight pontiffs used to occupy eight separate rooms within the premises of the Sri Krishna Mutt itself till 1530. It was saint Vadiraja who got separate edifices built for each of the eight pontiffs around the Car Street, as individual units. As a result each of the eight high priests started living in their own separate building and this made them less inter-dependent and cohesive than before. Thus the eight separate mutts (*Ashta Mathas*) got established in Udupi around the Car Street and these eight mutts were named after the villages of their main branch. (The village branches of the eight mutts are spread over mainly in the three districts in coastal Karnataka, Uttara Kannada, Dakshina Kannada and Udupi districts.)

The eight mutts assume "Paryaya" in a preset order and the paryaya starts from the Palimar Mutt and ends with the Pejavar Mutt in a paryaya cycle of 16 years duration. The dvandva system is a safety device institutionalised by Madhva as an inter-mutt system of mutual assistance and fraternity. The eight dvandva mutts, assuming Paryaya in turns individually for a period of two years each in each paryaya cycle of 16 years, are as under:

The first pair:	1. Palimar Mutt	2. Admar Mutt
The second pair:	3. Krishnapur Mutt	4. Puttige Mutt
The third pair:	5. Shiroor Mutt	6. Sode Mutt
The fourth pair:	7. Kaniyoor Mutt	8. Pejavar Mutt

The unique and well organized system of administration and worship at the Sri Krishna Mutt instituted by Madhva at the end of 13<sup>th</sup> century is said to have been further streamlined, systematized and standardized by Vadiraja Theertha<sup>(3)</sup> during the 1530's. He is said to have made several reforms in administration and worship in the shrine of Sri Krishna and the eight mutts of Udupi.

In the Sri Krishna Mutt fourteen daily Poojas<sup>(4)</sup> are conducted with the same detail, discipline and devotion in an efficient, systematic and traditional manner as was performed seven centuries ago. The Paryaya Swamiji in the Sri Krishna Mutt performs fourteen splendid Poojas as the normal daily routine. Of these fourteen daily worships, the first ten are performed from the very early hours of the morning to the early afternoon. The remaining four Poojas are evening services. The first Pooja starts precisely at 5.00 a.m. and the last Pooja, (the fourteenth) is



performed around 10.00 p.m. The evening *Poojas* are conducted usually together with *utsavas* which are grand, splendid and colorful.

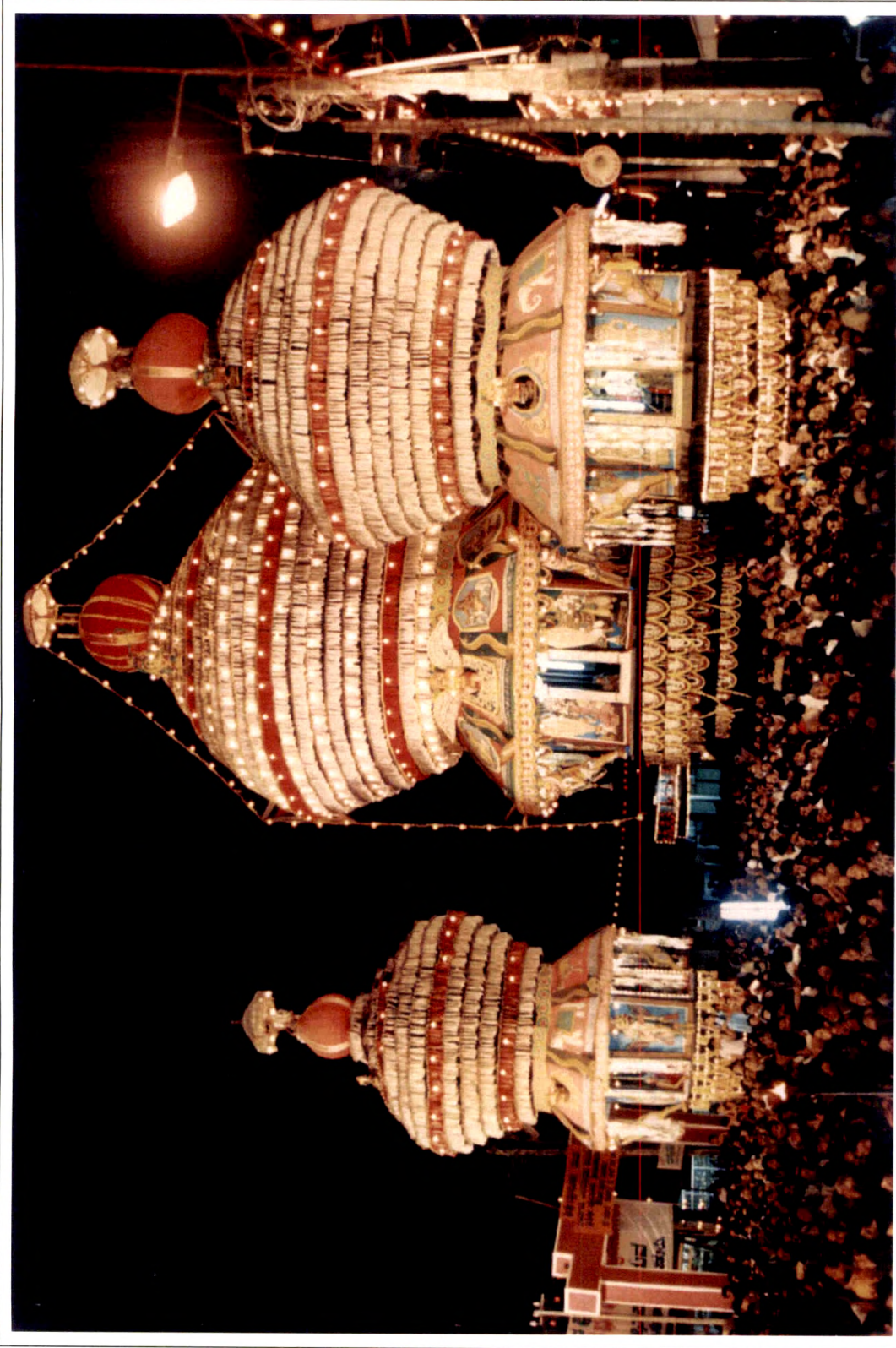
The set of religious events performed in the Sri Krishna Mutt leaves a lasting and permanent impression on the onlookers. The *poojas* and *utsavas* here are conducted with a perfect devotion and precision and they provide an inexplicable sense of satisfaction and fulfillment to the devotees who witness them.

All the fourteen *poojas* in the Sri Krishna Mutt are performed usually by the Paryaya Swamiji himself during his two years term- of-office. It is not only the right of the Paryaya Swamiji but also his duty to perform all the fourteen *poojas* every day, except under the circumstance of his serious illness when the Swamiji of his *dvandva* mutt will perform them.

There are six types of *rathotsavas* (car festivals) which the devotees can get performed at the Sri Krishna Mutt. They are hierarchically graded depending on the *Seva* fees to be paid. The simplest is the ordinary *Rathotsava* (car festival) where the processional idols are placed in a small wooden chariot and taken around the Car Street in a ceremonial procession in a clockwise

direction. A little higher up is *Svarna Palaki Utsava* where the processional idols are taken once around the Car Street in a ceremonial procession in a golden palanquin. A little higher than this is *Garudotsava* where the same kind of service is done in a medium- sized wooden chariot (called *Garudaratha*). Higher than this is *Rajatha Rathotsava* where the procession is in a silver chariot. Superior to this is *Suvarna Rathotsava* where the ceremonial procession is carried out on a golden chariot. Still higher than this is *Brahmotsava* where two wooden chariots, the *Garudaratha* and *Brahmaratha* are used. The highest of all the *rathotsavas* is the *Akhanda Saptotsava* where *rathotsava* is a part of the celebration carried on continuously for one whole week. In this case, on the previous night of the final day of the week all the three wooden chariots are taken around the Car Street in a grand procession.

The style and the procedure of different *rathotsavas* conducted in the Sri Krishna Mutt is the same in procedure. The difference therein is only with regard to the use of different chariots and the graded nature of pomp and splendor in celebrating the *utsava*. Apart from the *rathotsava* there are some other *utsavas* which can be selected by devotees in the form of *seva* (service) to the Lord.



CAR FESTIVAL

In the Sri Krishna Mutt all the annual religious festivals of Hindu calendar are ardently celebrated. However the biennial Paryaya Mahotsava<sup>(5)</sup> celebrated here is said to be the crown of all the festivals at Udupi. The biennial event of the transfer of the administration of the Sri Krishna Mutt from one mutt to the next mutt in the pre-set order is the 'Paryaya' and the grand and colourful festival on the eve of Paryaya is called Paryaya Mahotsava. Paryaya, thus denoting the transfer of administration of the Sri Krishna Mutt from one mutt to the next mutt is evolved down the centuries culminating into a great festival of Udupi. It is now one of the biggest and most unique festivals of India and draws large crowds from far and near.

A Swamiji of an Udupi mutt devotes his time and energy to learning and studying in his younger years and in the later years to teaching and propagating the Madhva philosophy and attending to the religious and social needs of the people of the region. Except for the two years when his mutt is in paryaya his usual programmes are touring about the country, making pilgrimages to different holy places throughout India, administering spiritual counseling and guidance, convening religious seminars, attending public functions, engaging himself

in social service programmes and fulfilling the socio-economic needs of the people in the society. While at Udupi and also on tours, the Swamiji conducts elaborate worship to the deities of his mutt every morning, afternoon and evening. This is called *trikala pooja* which he performs after taking bath every time. He takes only one meal a day. During the major part of the time when he is not engaged in his *trikala pooja* the Swamiji spends his time either in teaching and studying the sacred lore or attending to social duties and engagements.

When the Swamiji of an Udupi mutt is in-charge of the office of the Sri Krishna Mutt for the paryaya period of two years, his daily routine at the Sri Krishna Mutt is quite different from that at his individual mutt.

The Paryaya Swamiji stays, all through his paryaya term, at the Sri Krishna Mutt. He wakes up at 4 o'clock every morning to the beating of *nagari* (drum) and the striking of gongs and offers the day's first salutations to the Lord. Then he takes the first of the three baths of the day at *Madhva Sarovara* (the mutt's lake). After performing *japas*, he starts precisely at 5.00 a.m. the first of the fourteen daily worship-services to the idol of Sri Krishna. After

the formal conclusion of the seventh *pooja* at 6.40 a.m. the Paryaya Swamiji comes out of the Sanctum and attends to the official activities such as discussions with the Divan, with scholars and receiving guests and pilgrims.

The Paryaya Swamiji, in the late forenoon, takes his second bath of the day at Madhva Sarovara and then performs the remaining three morning *poojas* of the day. Thereafter he performs *poojas* to the idol of Mukhyaprana on the north wing of Chandrashala, to the grotto of Madhva at the entrance to the sanctum of the Krishna shrine, to the deities of his mutt housed in Simhasanashala, to the idol of Bhageerathi on the bank of the lake and also to Lord Subrahmanya at the shrine in front of the administrative building *Badagu Malige*. After paying homage to the preceptors at *Vrandavana* the Swamiji takes food at *Chauki* along with scholars and pilgrims and thereafter, seated in the *Simhasana*, blesses the guests and pilgrims with *Manthrakshatha* (that is *kunkum* mixed raw rice usually given by pontiffs here while conferring blessings) and *prasada*. By this time it is 2.00 p.m. when the Swamiji returns to his private quarters in *Badagu Malige* to take rest for about two hours.





**MADHYA SAROVARA**  
(The lake inside Sri Krishna Mutt)

Paryaya Swamiji spends his time between 4.00 p.m to 6.00 p.m. in attending to the administrative matters of the Sri Krishna Mutt, teaching the students, receiving the special guests and participating in public functions in the Sri Krishna Mutt.

At 6.00 p.m. sharp the Swamiji takes the third and the last bath of the day at *Madhva Sarovara* and starts performing the remaining four evening services to the idol of Sri Krishna in the Sri Krishna Mutt. Apart from the four evening services, the *rathotsava* (car festival) and the other types of *utsavas* are also conducted in a unique, grand and impressive manner. With the four evening services, the fourteen daily worship services offered to Lord in the shrine of the Sri Krishna come to a close. The Paryaya Swamiji now distributes *Manthrakshatha* and *prasada* to the guests and pilgrims and then offers official salutations to the idols for the last time on the day. By this time it is 11.00 p.m. when the Paryaya Swamiji retires to his private quarters, thereby concluding his day's routine. The same process starts on the following day precisely at 4.00 a.m.

Intellectually the pontiffs of Udupi are trained to be savents in philosophy and dialectics socially and they are taught to render



service to society and humanity. Their prime aim is to serve God, human beings and the country. They have to spend their time in worship and meditation of God, teaching, preaching and attending to social duties. They have the right to accumulate capital and property for their own mutt which they have to use for spreading the faith, educating scholars and students involved in research and study and for fulfilling the socio-economic needs of the people in the region.

The unique methodology of pooja rituals, the unparalleled system of Paryaya administration, the impressive style of festivities and the like which have direct bearing on the administration and management of the Sri Krishna Mutt were initially introduced and institutionalised by Madhvacharya in the 13th Century C.E. The different details of administration and management here have been subjected to periodical modification and correction. However, as stated earlier, the real credit of the systematisation and standardisation of the system of overall administration and management of the Sri Krishna Mutt, nearly five hundred years ago, goes to Vadiraja Theertha, the twentieth pontiff of Sode Mutt. He indeed revamped and revitalised the entire Udupi framework. All the traditions set up by Vadiraja

Theertha have scrupulously and meticulously been followed upto this very day at the Sri Krishna Mutt.

Sri Madhvacharya by commissioning eight of his direct disciples over seven centuries ago (1298 C.E.) in order to worship the idol of Sri Krishna and also to propagate the Dvaita philosophy, paved the way for the establishment of an institutional set up in Udupi. Sri Vadiraja Theertha in 1530's C.E. further institutionalized and perfected the system administration and management of the Sri Krishna Mutt and its allied institutions.

The eight mutts associated with the Sri Krishna Mutt also started growing gradually and the Sri Krishna Mutt and the allied mutts became very powerful religious and social institutions having a strong influence on the socio-economic life of the region.

The different pontiffs of the eight mutts in Udupi further established, from time to time, other different institutions in Udupi region and also in other parts of the country. The eight mutts working for the Sri Krishna Mutt are also engaged in the

administration and management of a series of institutions under them and all such institutions are also working for the benefit of the society at large.

The system of administration and management of the Sri Krishna Mutt on the one hand and of the associated eight mutts and institutions under them on the other, has also become very complex. The institutional impact of administration and management of all these institutions on the society has also been significant. The system of administration and management of the Sri Krishna Mutt is so structured that its socio-economic impact on the people of the region is very significant.

### NOTES ON CHAPTER III

(1) The term 'Paryaya' in Sanskrit, literally means change or transition. It connotes the biennial festive event celebrating the transfer of authority of the exclusive rights of worship and the administration and management of the Sri Krishna Mutt by one mutt to another. Thus the term ultimately comes to mean the total change of administration occurring once in two years in the Sri Krishna Mutt. The word 'Paryaya' even denotes the very two year term of office itself. In this context the word becomes a kind of prefix signifying the pontiff or the mutt currently officiating in the Sri Krishna Mutt. Thus the pontiff in-charge of office at the Sri Krishna Mutt is referred to as 'Paryaya Swamiji' and his mutt as the 'Paryaya Mutt'.

(2) There are some practical reasons for the change in paryaya period initiated by Vadiraja Theertha from the original two month paryaya system into the current two year scheme. In the old scheme of two month paryaya, by the time a mutt assumed charge of the shrine and settled down it would be the time to start making plans to wind up its establishment and make way for the next mutt in line. The paryaya once in

every two months proved to be very expensive and wasteful. Even the fourteen months time, in the paryaya cycle of sixteen months, left with the pontiffs of the eight mutts proved to be too short a period to travel far and wide in the country for propagating the Dvaita philosophy. In the new scheme of two year paryaya there is more time for each pontiff during every paryaya period to plan and execute the activities in the Sri Krishna Mutt in a systematic and fruitful manner. Hence the old scheme involving once-in-two months change-of-office was discontinued and the new scheme of once-in-two-years change-of-office was introduced by Vadiraja Theertha. In the new scheme each mutt could conduct worship and manage the Sri Krishna Mutt for a full period of two years instead of only two months each.

- (3) Vadiraja Theertha, the twentieth pontiff of the Sode Mutt, is said to have revamped and revitalised the entire Udupi framework in his extraordinary long life span of one hundred and twenty years (1480 - 1600 C.E.).

He got renovated and rebuilt the Sri Krishna Shrine and its affiliated sanctuaries, Anantheshwara and Chandreshwara.

He got the water lake in the Sri Krishna Mutt, the Madhva Sarovara renovated and also consecrated a shrine dedicated to God Subrahmanya. Further he introduced biennial paryaya system among the eight mutts of Udupi to govern the rights of administration of the Sri Krishna Shrine and thus each mutt could conduct worship and manage the Sri Krishna shrine for full two years instead of only two months. This gave more time for each mutt to develop the Sri Krishna Mutt, more freedom to move about, after their term of office, propagating the Dvaita philosophy and it also proved to be less wasteful.

The eight pontiffs of Udupi used to occupy eight separate rooms within the Sri Krishna Mutt premises and it was Vadiraja who got built separate edifices for each of them around the Car Street. This resulted in the establishment of eight mutts of Udupi and enabled the pontiffs to be less inter-dependent. Also by obtaining huge land grants from the local chieftains and kings, Vadiraja made the eight mutts not only financially independent and opulent but also influential and powerful in the region. He scrapped the old law formed by the traditionalists and sponsored a new one permitting one and

all, immaterial of caste or creed, to have free access to the Krishna Mutt premises at all times.

Although Madhva was originally responsible for the formal induction and institutionalisation of the Udupi tradition as a whole, it was Vadiraja who was responsible for its systematisation and standardisation in its present form.

(4) The fourteen Poojas consisting of the daily normal routine of the Sri Krishna Mutt performed by the Paryaya Swamiji are as follows:

a. *Nirmalya Visarjana Pooja*: Precisely at 5.00 a.m. the Swamiji, after his daily *Japas*, starts this first *Pooja* when the priests chant the Vedas and the bells ring. He removes the decorations, flowers, sacred leaves, sandal paste etc., of the previous day, gives bath to the idol of Sri Krishna and bedecks it with *tulasi* garland. The Swamiji then offers *naivedya* and performs *Pooja* as per instructions laid down in the *Tantrasara*.

b. *Ushahkala Pooja*: The Swamiji first worships the water stored in silver vessels and with that water he gives bath

again to the idol and bedecks it with *tulasi* garland, flowers and sandal paste. He then offers *naivedya* and raises *arathi* to the accompaniment of pipe music.

- c. *Go Pooja*: The Swamiji offers puffed rice, jaggery etc., to God and raises another *arathi*. He raises the same *arathi* to a cow and then the puffed rice, Jaggery etc., offered to God are distributed to the cows, which crowd inside the mutt by this time everyday.
- d. *Panchamritha Pooja*: The Swamiji performs the *abhisheka* of gold coins and raises *arathi* to the accompaniment of the recitation of the three Vedas and the music of pipes, drums etc. The Swamiji then gives bath to the idol with ghee, milk, curds, honey and jaggery one after the other and then with tender coconut and further he offers pots of cooked rice and raises *arathi*.
- e. *Udhvarthana Pooja*: The Swamiji cleans the idol of all greasy matter using water with green gram flour, offers *abhisheka* with tender coconut, milk and butter and raises *arathi*. Again he gives bath to the idol in water from silver pots, bedecks it with *tulasi* garland, flowers, sandal paste



etc., offers coconuts, plantains, milk, curds and pots of cooked rice and raises *arathi*.

f. *Kalasha Pooja*: The Swamiji sanctifies the water filled in two gold pots with the chanting of *mantras* and offers the cooked rice to God. The cooked rice is re-offered to Garuda and then thrown into Madhva Sarovara as feed for the fish.

g. *Theertha Pooja* : The Swamiji pours the water from gold pots on the idol, further wipes it dry with a piece of cloth, bedecks it with *tulasi* garlands, flowers, sandal paste etc., offers cooked rice, *payasa*, *dosai*, coconuts, plantains and betel leaves and then raises *arathi*. These offerings are re-offered to Mukhyaprana and served to brahmin devotees at lunch. The holy water from this *abhisheka* is available to devotees as *theertha*.

h. *Alankara Pooja*: The Swamiji decorates the idol with gold ornaments and laced silk apparels and bedecks it with *tulasi* garlands and flowers to the beating of *nagari* (drum) outside. He then offers pots of cooked rice, *laddu*, milk, curds, coconut, plantains and betel leaves and raises *arathi* to the singing of hymns and songs by the mutt musicians.

- i. *Avasara Sanakadi Pooja*: It is believed that the originators of the lineage of Madhva priesthood, the Sanakas, come inside the sanctum sanctorum in solitude even today and offer *pooja*. During this time the Swamiji remains in the room adjacent to the sanctum and the *navagraha* window is closed. After this *pooja*, the Swamiji enters the shrine, offers *naivedya* and raises *arathi*.
- j. *Maha Pooja*: This is the most important *pooja* of the day. The Swamiji offers *tulasi* garland, flowers sandal paste etc., comes out of the sanctum. After the *naivedya* articles are placed before God the door of the sanctum is closed. It is believed that Madhva himself makes offerings to God and worships him. At this time music goes on and drums beat, mutt musicians sing *bhajan*s and *stotras* and *purohita*s perform homa called 'Anuyaga' in a room near by. Two country guns are fired as a signal of this *pooja*. The Swamiji goes inside the sanctum and raises many *arathis* when the *navagraha* window is also opened.
- k. *Chamara Seve*: This is the first evening service which starts at 7.00 p.m. After the evening meditation the Swamiji arrives at the passage between the *Theertha Mantapa* and

*Chandrashala*, holds the two *chowries* (fans made of Yale's tail and set to a gold handles) and waves them in front of the processional idol kept in *Theerta Mantapa* for about five minutes. He then offers fried rice and jaggery to God and raises *arathi* first to the main idol through *navagraha kindi*, then to the processional idol kept in *Theertha Mantapa* and finally to the idols of *Mukhyaprana* and *Garuda* in *Chandrashala*.

l. *Ratri Pooja*: The Swamiji after worshipping the deities of his mutt in *Simhasanashala* comes inside the sanctum, offers tamarind rice, pan cake, tender coconuts, *panchakajjaya*, betel leaves and nuts to the chanting of 108 names of god and raises *arathi* of different kinds.

m. *Mantapa Pooja and Ashtavadhana Pooja*: The Swamiji sits on *theertha mantapa* where the processional idol (*utsava moorthy*) of Sri Krishna is kept in a cradle, and rocks the cradle to the chanting of *mantras*, offers fried rice and raises *arathi*. The Swamiji then steps down from *Theertha Mantapa* and sits in the *Chandrashala*. Now the eight kinds of services are offered to God in the form of *Rigveda Seva*, *Yajurveda Seva*, *Samaveda Seva*, *Atharvanaveda Seva*,

*Vedanta Seva, Sangeetha Seva, Nrathya Seva and Vadya Seva.* The idol now is placed on the palanquin and taken round the sanctum sanctorum accompanied by the melodious tunes of the flute.

- n. *Ekantha Seva Shayanotsava Pooja*: The Swamiji takes the processional idol to the outer chamber of the sanctum and places it in a Golden cradle. The Swamiji rocks the cradle to the singing of lullabies by the musicians, offers milk, sandal paste, sandal oil, holy leaves, cloves, perfumes etc and raises *arathi*. From now onwards until the dawn Lord Krishna is supposed to sleep here. As the Swamiji and only his associates (not the public) participate in and witness this service, it is called '*Ekanta Seva*'-the worship in seclusion.

This is the sequence of the fourteen services offered everyday to Lord Krishna in the Sri Krishna Mutt.

*Table 1*  
**DAILY POOJAS AND THEIR TIMINGS**

Sl. No	Name of the Poojas	Timings
01.	<i>Nirmalya Visarjana Seva</i>	5.00 a.m.
02.	<i>Ushakala Pooja</i>	5.30 a.m.
03.	<i>Akshayapatra Pooja - GoPooja</i>	5.45 a.m.
04.	<i>Panchamrithabhisheka Pooja</i>	6.00 a.m.
05.	<i>Udvardana Pooja</i>	6.20 a.m.
06.	<i>Kalasha Pooja</i>	6.30 a.m.
07.	<i>Theertha Pooja</i>	6.40 a.m.
08.	<i>Alankara Pooja</i>	10.30 a.m.
09.	<i>Avasra Sanakadi Pooja</i>	10.45 a.m.
10.	<i>Maha Pooja</i>	11.15 a.m.
11.	<i>Chamara Seva Pooja</i>	7.00 p.m.
12.	<i>Rathri Pooja</i>	7.15 p.m.
13.	<i>MantapaPooja-Ashtavadhana Pooja</i>	7.30 p.m.
14.	<i>Ekantha Seva-Shayanothsava Pooja</i>	7.45 to 8.15 p.m.

Source: Office records of the Sri Krishna Mutt.

- (5) The biennial Paryaya Mahotsava occurs roughly around mid-January (exactly on the fourth day after *Makara Sankaramana*) in the even years of the Christian Era. The preliminaries for paryaya, by the incoming mutt, begin usually a year prior to the paryaya date. These go by the technical appellations of

## Paryaya Calendar

1902	1918	1934	1950	1966	1982	Kaniyoor Mutt	1998	2014	2030	2046
1903	1919	1935	1951	1967	1983		1999	2015	2031	2047
1904	1920	1936	1952	1968	1984	Pejavar Mutt	2000	2016	2032	2048
1905	1921	1937	1953	1969	1985		2001	2017	2033	2049
1906	1922	1938	1954	1970	1986	Palimar Mutt	2002	2018	2034	2050
1907	1923	1939	1955	1971	1987		2003	2019	2035	2051
1908	1924	1940	1956	1972	1988	Admar Mutt	2004	2020	2036	2052
1909	1925	1941	1957	1973	1989		2005	2021	2037	2053
1910	1926	1942	1958	1974	1990	Krishnapur Mutt	2006	2022	2038	2054
1911	1927	1943	1959	1975	1991		2007	2023	2039	2055
1912	1928	1944	1960	1976	1992	Puthige Mutt	2008	2024	2040	2056
1913	1929	1945	1961	1977	1993		2009	2025	2041	2057
1914	1930	1946	1962	1978	1994	Shirur Mutt	2010	2026	2042	2058
1915	1931	1947	1963	1979	1995		2011	2027	2043	2059
1916	1932	1948	1964	1980	1996	Sode Mutt	2012	2028	2044	2060
1917	1933	1949	1965	1981	1997		2013	2029	2045	2061

the *Bale* (banana), *Akki* (rice), *Kattige* (firewood) and *Bhatta* (paddy) *Muhurtaas*. All these functions are fixed on auspicious days through the pre-paryaya year and these mark the process of procuring and preserving the four important items heavily utilised everyday during the paryaya.

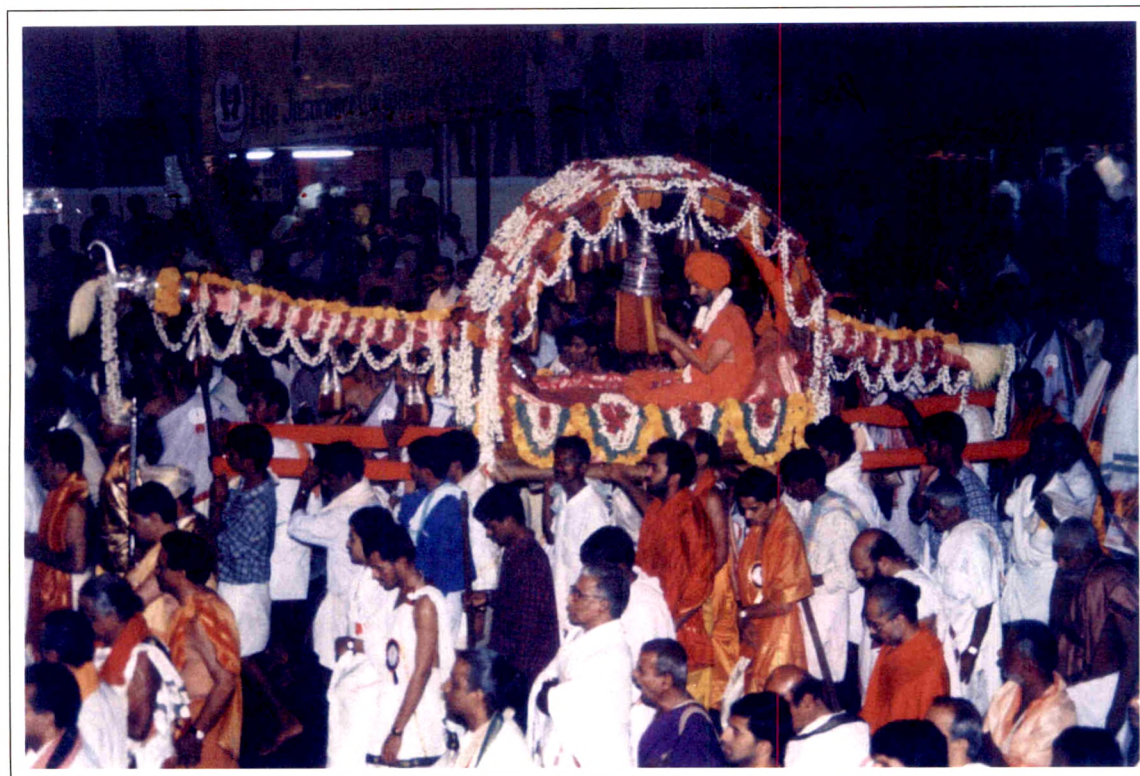
About four months prior to ascending the pontifical throne of Madhva at Udupi, the Swamiji goes on a pilgrimage to different places in the country, during which the devotees invite him, honour him and contribute liberally to the fund required for the expenses of the paryaya. The Swamiji comes back to this place about 15 days prior to the paryaya celebrations and ceremoniously re-enters the town of Udupi, which is known as *Pura Pravesha*, at an auspicious moment.

A few days before the paryaya celebration the people of this region, in groups, bring in procession rice, jaggery, pulses, vegetables, coconuts and other things needed for feeding at the Sri Krishna Mutt and donate them to the Swamiji. This is called *Hore Kanike*.

A day before the paryaya festival the Swamiji goes in a procession to different mutts and personally invites the pontiffs to the paryaya festivities.



## PARYAYA PROCESSION





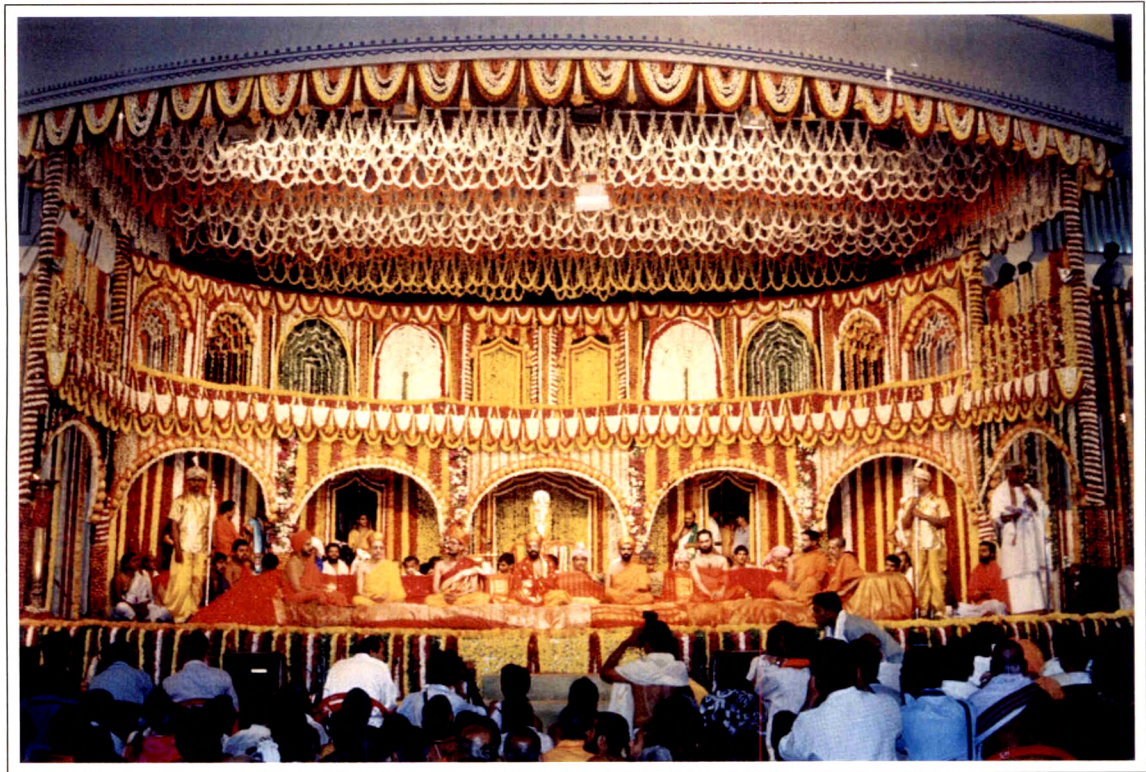
On the previous night of the paryaya festival the Swamiji goes to a place called Dandatheertha, about 10 kilometres from Udupi and stays there. At about 3.00 a.m. he gets up, takes a bath in the holy pond and reaches the outskirts of Udupi at about 4.00 a.m. where the other pontiffs of Udupi and a big crowd of devotees welcome him. The Swamiji who is to hand over the charge, however, stays back in the Sri Krishna Mutt to welcome the new Paryaya Swamiji there.

The processional idol of Sri Krishna, the Swamiji to ascend paryaya and the other pontiffs are taken in well decorated palanquins in a grand procession which is called 'Paryaya Meravanige' to the Car Street where the pontiffs get down from palanquins, circumambulate the Car Street and reach the Sri Krishna Mutt. The Swamiji to take charge-of-office at the Sri Krishna Mutt gets a darshana of Lord Krishna through the *Kanakana Kindi*, offers prayers at Chandreshwara and Anantheshwara temples and finally comes to the entrance of the shrine of Sri Krishna.

The Swamiji who is to hand over the charge receives the new Swamiji. The two pontiffs enter the sanctum sanctorum and pray before the idol of Sri Krishna. Then the ritual of handing over the charge takes place in *Simhasanashala*. The Swamiji to hand over the charge gets up from 'the seat of Madhva' called '*Sarvajna Peetha*' and makes the new Swamiji sit down on the seat and from now onwards for two years the new Swamiji is called '*Paryaya Swamiji*'. The Swamiji now hands over to the new Swamiji the '*Akshaya Patre*' (the holy vessel preserved since the time of Madhva) and also the keys of the shrine.

The next item of the '*Paryaya Mahotsava*' is a big congregation known as '*Darbar Sabha*' at Rajangana which starts at about 7.00 a.m. The important deliberations here are religious discourses, honouring of eminent scholars, social workers and officials for outstanding contributions in their field and the announcement of the names of new office bearers and employees of the new paryaya mutt. With the devotees offering their tributes to the Paryaya Swamiji the *Darbar Sabha* concludes.

PARYAYA DARBAR SABHA



The new Swamiji now starts the service of *pooja* rituals of the forenoon. At noon that day, thousands of devotees are fed with a feast and in the evening the first car festival of the new paryaya takes place on a grand scale. On the chariot completing its round and the fourteenth *pooja* of that day being completed, the Paryaya Mahotsava comes to a close.

CHAPTER - IV

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*Administration and Management  
of the Sri Krishna Mutt : The  
Present State of Affairs*

Sri Krishna Mutt is more of a social institution than of any other kind. Conceptually it is a public institution managed by the eight private mutts. Sri Krishna Mutt and these eight mutts are intimately associated. It is the heads of these eight mutts who, for every two years each, take up the responsibility of managing the Sri Krishna Mutt in all respects.

The pontiff in charge-of-office of the Sri Krishna Mutt for the period of two years is called the 'Paryaya Swamiji'. The Paryaya Swamiji is the administrative head of the Sri Krishna Mutt for his paryaya period of two years. He is the ultimate deciding authority in all matters connected with the functioning of the Sri Krishna Mutt during that period. The power of administration is supposed to flow downward and at the top is the Paryaya Swamiji.

The powers of the administration of the Sri Krishna Mutt are centralised with the Paryaya Swamiji. However, it is impossible for him to execute all the tasks related to administration because of the very nature of his position as a Swamiji. This has necessitated decentralisation of the administration and management through the delegation of powers to others by the Paryaya Swamiji.

"Delegation is the dynamics of management, it is the process a manager follows in dividing the work assigned to him so that he performs that part which only he, because of his unique organizational placement, can perform effectively, and so that he can get others to help him, with what remains. If he wants to get others to help him, the manager must first divide his work. If he requires his subordinate to perform the work as he would do it himself, the manager must entrust him with part of the rights and powers he otherwise would have to exercise himself to get that work done. If the subordinate needs to spend money, hire people, use materials or equipment, the manager should permit him to do so or else the subordinate can not perform the work. The manager must have some means of checking up to make sure that the work is done the way he wishes. This means he creates an obligation on the part of the person doing the work to perform in terms of any standards properly, the manager can use them to appraise how well the work is being done."<sup>1</sup>

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<sup>1</sup> Louis A. Allen, *Management and Organisation*, (McGraw-Hill Book Company, New York, 1958), p. 16.

Different varieties of work are involved in the day-to-day administration of the Sri Krishna Mutt. This diversity in the nature of different activities of the mutt has made it necessary to specify the areas within which the employees of the mutt will have to perform their duties. This has indeed resulted in departmentation of the work involved in the Sri Krishna Mutt.

"Departmentation is a part of the organisation process. In the context of management, departmentation means dividing and grouping of activities and employees of an enterprise into various departments. Departmentation implies the division of the total work into individual functions and sub-functions."<sup>2</sup>

Departmentation, thus, implies dividing of operating functions and re-grouping them into different convenient divisions called departments.

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<sup>2</sup> Paul Harsay, *Management of Organisational Behavior*, (Prentice Hall of India Private Limited, New Delhi, 1982), p. 429.



"Departmentation may be on the basis of (1) Departmentation by functions, (2) Departmentation by territory, (3) Departmentation by products and (4) Departmentation by customers."<sup>3</sup>

In the Sri Krishna Mutt the Departmentation is on the basis of functions. Different functions in the Sri Krishna Mutt are grouped into various departments on the basis of functions expected to be performed by the employees.

It is not possible for the Paryaya Swamiji himself to attend to all the details of multifaceted activities carried out every day in the Sri Krishna Mutt. The collection of income through seva receipts, sale of coconuts, sale of cassettes and photos, sale of prasada etc., meeting the expenditure on various items, maintaining accounts, looking after the religious activities and cultural programmes, arranging of the free meals to thousands of persons twice a day, taking care of cows, elephants etc., maintaining the choultries, safe keeping of the valuables, procuring and storing food grains and other items and the like

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<sup>3</sup> N. H. Mograth, *Basic Managerial Skill for all*, (Prentice Hall of India Private Limited, New Delhi, 1982), p. 222.

are the varied functions performed in the Sri Krishna Mutt every day. In order to ensure the efficient performance of all these functions full time paid employees have become necessary. At the same time, in order to ensure efficiency in administration and management it has become necessary to have adequate supervision of and control on employees engaged on different tasks.

It has thus become necessary for the Paryaya Swamiji to appoint the required personnel to execute all the tasks for the accomplishment of various goals related to different activities in the Sri Krishna Mutt. There are employees to perform the tasks of different types in different groups. The Paryaya Swamiji gets the managerial work done through the manager who is called 'Divan'. Although he is identified as 'Divan' by the inner circle of the mutt, he is commonly called the 'Manager' through whom the Paryaya Swamiji gets the managerial decisions executed. The 'Divan' is the functional head of the Sri Krishna Mutt.

The Divan has to look after the day-to-day affairs of the Sri Krishna Mutt including proper performance of daily services and periodical festivals. He has to receive the income from different

counters of the Sri Krishna Mutt, such as seva counter, coconut counter, prasada counter, photo and cassette stall etc., and has the power to receive on behalf of the mutt any income or offerings in cash or kind by the devotees or visitors. He has the power also to meet all the expenses of special nature. However, he has to obtain consent for the same from the Paryaya Swamiji.

The Divan has to maintain proper record of all the movable and immovable properties of the Sri Krishna Mutt. He has to ensure that the regular accounts of all the receipts and disbursements are maintained and that all such transactions are adequately supported by source documents - in the case of income, cash memos/receipts and in the case of disbursements, the vouchers. All the officials and servants of the Sri Krishna Mutt have to work under the immediate control and supervision of the Divan.

"Control implies authority - authority to detect deviations and authority to take necessary corrective action. It would be

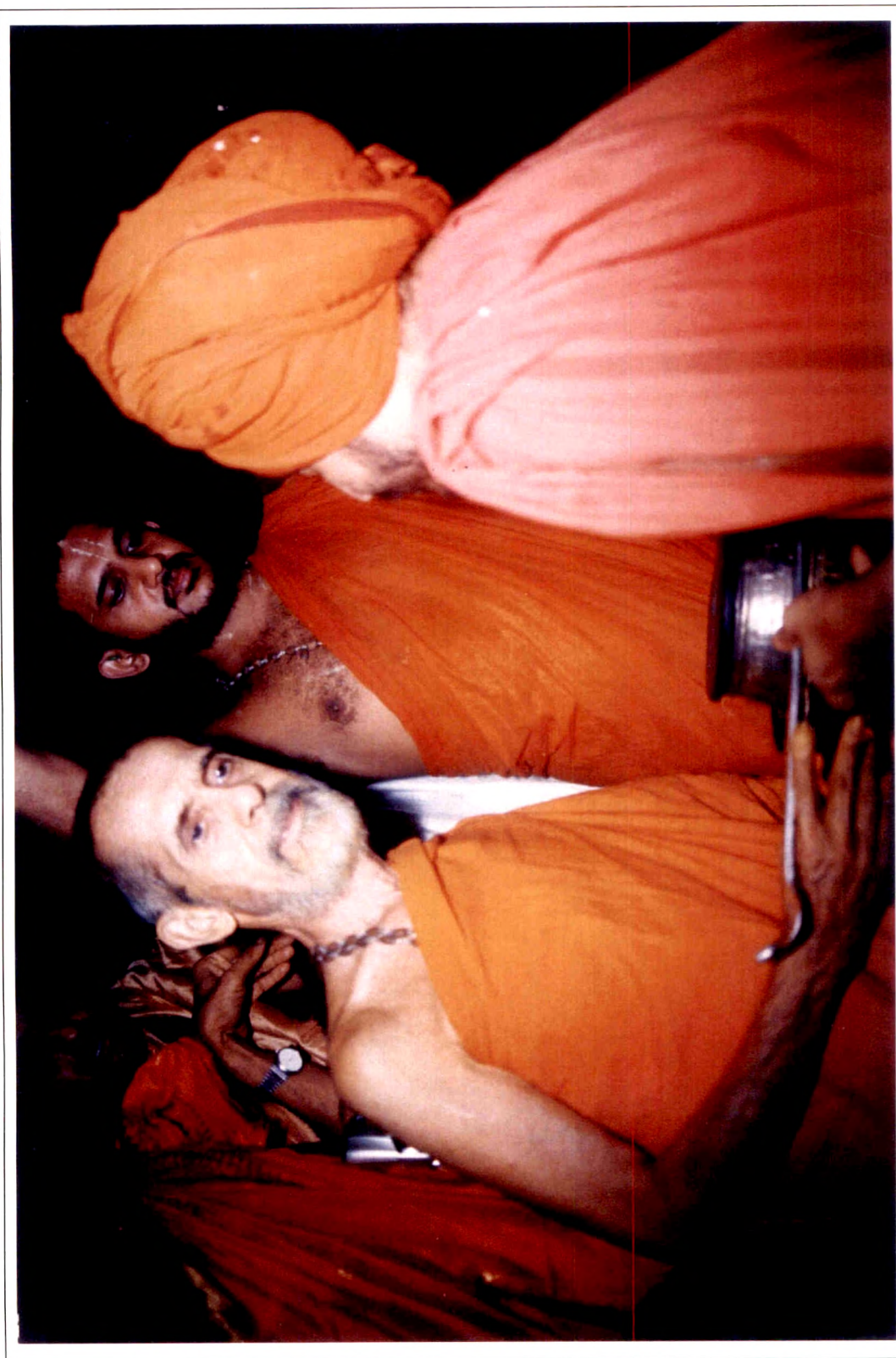
impossible for a manager to exercise control in the absence of proper authority."<sup>4</sup>

Occupying the top position in the mutt administration, the Paryaya Swamiji delegates authority to the Divan (Manager) and the Divan further delegates authority to various section heads to the extent necessary.

The Paryaya Swamiji, who ascends the paryaya *peetha*, after fourteen years on completion of his previous paryaya, will be at the helm of administration of the Sri Krishna Mutt for the paryaya period of two years. This involves responsibilities of such a magnitude that they can be discharged efficiently only through a very careful planning with an eye on the minute details. If the administration machinery is to work effectively, perfect co-ordination among all the wings is a must. In the Sri Krishna Mutt the responsibility of co-ordinating the different wings is of the 'Divan'.

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<sup>4</sup> George Staruse and Leonard R. Sayles, *Personnel, the Human Problems of Management*, (Prentice Hall of India Private Limited, New Delhi, 1982), p. 547.



**HANDING OVER AKSHAYA PATRA**  
- Administration change over -

The Paryaya Swamiji is the goal setter and he sets the goal in consultation with his senior devotees, members of the Advisory Board and other well wishers. The Divan is the chief executive and the controller of activities of the Sri Krishna Mutt. The Divan, with the help of the supervisory staff of the Sri Krishna Mutt, identifies the problems and attends to them promptly. The Paryaya Swamiji is duly consulted and the problems are rightly rectified and solved. The administration and management are thus organised with utmost simplicity in an informal way in the Sri Krishna Mutt.

The main administrator of even an individual Udupi mutt is the Divan, who is also called the *Sarvadhikari*, the manager or the agent of the mutt. This is the highest office that a layman can hold in a mutt. The Divan holds the power of an attorney of the pontiff and signs all the official documents and papers of the mutt on behalf of the pontiff. Though the pontiff is the absolute head of the institution, he spends most of his time on spiritual and social aspects and affairs of his institution. The Divan, therefore, is supposed to look after most of the administrative affairs of his mutt on behalf of the pontiff.

The Divan is the chief organiser of any official function held by the mutt. He makes plans and sets all guidelines for administration as the manager of the mutt. He is, thus, the brain behind all the administrative policies of the mutt. He attends to all official correspondence of the mutt and represents the pontiff in the government offices, law courts etc., whenever such occasions arise.

The Divan possesses all the keys of the mutt and the mutt's seal. He maintains records, bank accounts etc., and manages all the properties of the mutt. He appoints and expels the staff of the mutt and disperses the salary to all of them. All the purchases and sales for the mutt are made by the Divan and he is accountable for all the revenues and expenses of the mutt.

The Divan usually remains at the Udupi office even when the pontiff goes out on tours. This is to ensure the smooth functioning of the mutt at Udupi all the time. It is the Divan, who always officially receives the dignitaries to the mutt at Udupi on behalf of the pontiff.

When the pontiff of his mutt is to ascend paryaya in the Sri Krishna Mutt, the Divan's responsibilities become immense. He begins arranging and organising for the ensuing paryaya of his mutt one year in advance. The Divan starts the hunt for the expansion of his mutt staff and personnel, and after several interviews selects proper and adequate personnel. Some of them may have the job until the paryaya day only, while others may have their job through the whole two year term. Some employees are those recommended by the pontiff and permanent members of the mutt staff while some others are adopted from the staff of outgoing mutt.

The Divan of the paryaya mutt is solely responsible for the proper organisation of everything in the Sri Krishna Mutt during the two-year paryaya period. He is responsible for everything, right from the stock piling of firewood to the last minute purchase and arrangements for paryaya. The Divan is the official fundraiser, budget director and controller for the mutt's ensuing paryaya.

The next important post of office in a mutt at Udupi is of the "*Parupattegarā*", the chief superintendent of the religious affairs



of the mutt. He is the immediate executive boss of all the non-administrative religious staff like the *pooja* assistants, cooks etc. The administrative staffs come directly under the Divan. The *Parupattegara* is second in power and status to the Divan and takes care of only the religious wing of the mutt's activities, supervising the staff engaged in such activities.

The *Parupattegara*'s main job is to accompany the pontiff whenever he goes out on tour and to co-ordinate all the pontiffical activities. He is the chief supervisor of all the *poojas* and the executive who acts as the chief host of the mutt on behalf of the pontiff. He receives guests, arranges for their interview with the pontiff and after the due hospitality, sees off all the guests and visitors on behalf of the mutt. He is the chief liaison between the public and the pontiff. During public functions he is always at the back of the pontiff in order to assist him and guide others. He makes all the necessary arrangements in the places where the pontiff is to go and guides the people in this regard. He is responsible for maintaining the discipline, decorum and smooth functioning of the mutt besides being the taskmaster of its employees.

When his mutt is in paryaya, the *Parupattegara* is the busiest individual in the Sri Krishna Mutt premises. He co-ordinates and supervises all the socio-religious activities in the Sri Krishna Mutt. He arranges for the smooth performance of the fourteen *poojas* and other worships in the Sri Krishna Mutt from dawn till late at night. He looks after the proper hospitality of the important guests and pilgrims, introduces them to the pontiff and performs the important task of arranging for sacramental meals at *Chauki*. He co-ordinates also the social activities and cultural functions of the Sri Krishna Mutt. In the evenings he supervises the preparations for the *utsavas* and accompanies the Paryaya Swamiji around the Car Street during the procession. The *Parupattegara*, with the help of his assistants, manages the public in receiving the *mantrakshatha* and *prasada* from the Paryaya Swamiji. After the day's worship-services are concluded, the *Parupattegara* closes the door of the shrine for that day. The *Parupattegara* is thus, the integral part of most of the activities of the Sri Krishna Mutt.

Apart from the two important executives, the Divan and the *Parupattegara*, the staff of the mutt during the non-paryaya period consists of two bookkeeping clerks, a private secretary and

a personal servant to the pontiff, two *pooja* assistants, three cooks, the purohitha communities and the students.

The two book-keeping clerks, apart from maintaining records of the mutt's accounts, attend to phone calls, provide information to visitors and pilgrims, attend to minor correspondence and co-ordinate the mutt activities.

The private secretary to the pontiff has to travel with the pontiff when he goes out on tour, maintain pontiff's dairy and calendar of engagements, maintain the address book of pontiff's friends and acquaintances all over the country, contact people during camp and also to attend to the people during the camp.

The personal servant to the pontiff has the responsibility of making the pontiff's bed, washing his clothing, making arrangements for his three baths a day and being on personal attendance on him all the time. The personal servant must strictly maintain ritual purity and not come into physical contact with any one when performing his duties.

The two *pooja* assistants have to make arrangements for the pontiff's daily *japas* and *poojas* in extremely strict ritual purity. When the pontiff is on tour, these two are in complete charge of boxes and caskets containing the mutt deities, ornamental accessories for daily *pooja* and all other *pooja* paraphernalia like *arathis*, plates, vessels, etc.

The three cooks, one of whom is the head cook, cook the food in a high degree of ritual purity, using the well water and only the firewood in the cooking process. They are required to prepare every day at least five varieties of delicacy dishes for the *poojas*. The head cook has the special duty of serving food to the pontiff at lunch and the two assistant cooks serve the others.

The librarian has to maintain the manuscripts, old idols, old documents and records of the mutt.

The *purohitas*, who seek employment elsewhere during non-paryaya times, visit the mutt very often and take part in all its special religious activities. They periodically accompany the pontiff on his tour, on the pontiff's invitation or request.

The Sanskrit and Veda students staying in various mutts usually take part in religious activities of the mutt. They chant *mantras*, strike the gongs, blow conches and beat the drums during the *poojas*. They also occasionally accompany the pontiff on his tour.

When the mutt is in *paryaya*, this same staff is expanded. In a *paryaya* mutt, there is a Deputy Divan, in order to assist the Divan in discharging his multi-administrative duties. There is also a Deputy *Parupattegara* who is called here by the designation "*Kottary*". The *Kottary* is the assistant *Parupattegara* who supervises religious activities in the Sri Krishna Mutt under instructions from the *Parupattegara*. There are two more officials in a *paryaya* mutt performing the supervisory tasks in the Sri Krishna Mutt, who are called by the designations "*Ola-kottary*" and "*Paneetha*". The *Ola-kottary* is in-charge of meals section in the Sri Krishna Mutt, performing his duties under the instructions and supervision of the *Parupattegara*. The *Paneetha* is in-charge of the stores section (mainly food grains) who further supervises the process of preparing and packing the *prasada* and also the activities in connection with mass-feeding arrangement in the Sri Krishna Mutt.

In the Sri Krishna Mutt, during every paryaya period, there would be a sectional staff in-charge of the religious and service activities. This section consists of four supervisory staff to control and supervise the religious and service activities. They will have other employees under them who are given specific jobs to be performed. *Parupattegara, Kottary, Ola-kottary* and *Paneetha* are the four supervisory officials in-charge of the religious and service activities in the Sri Krishna Mutt.

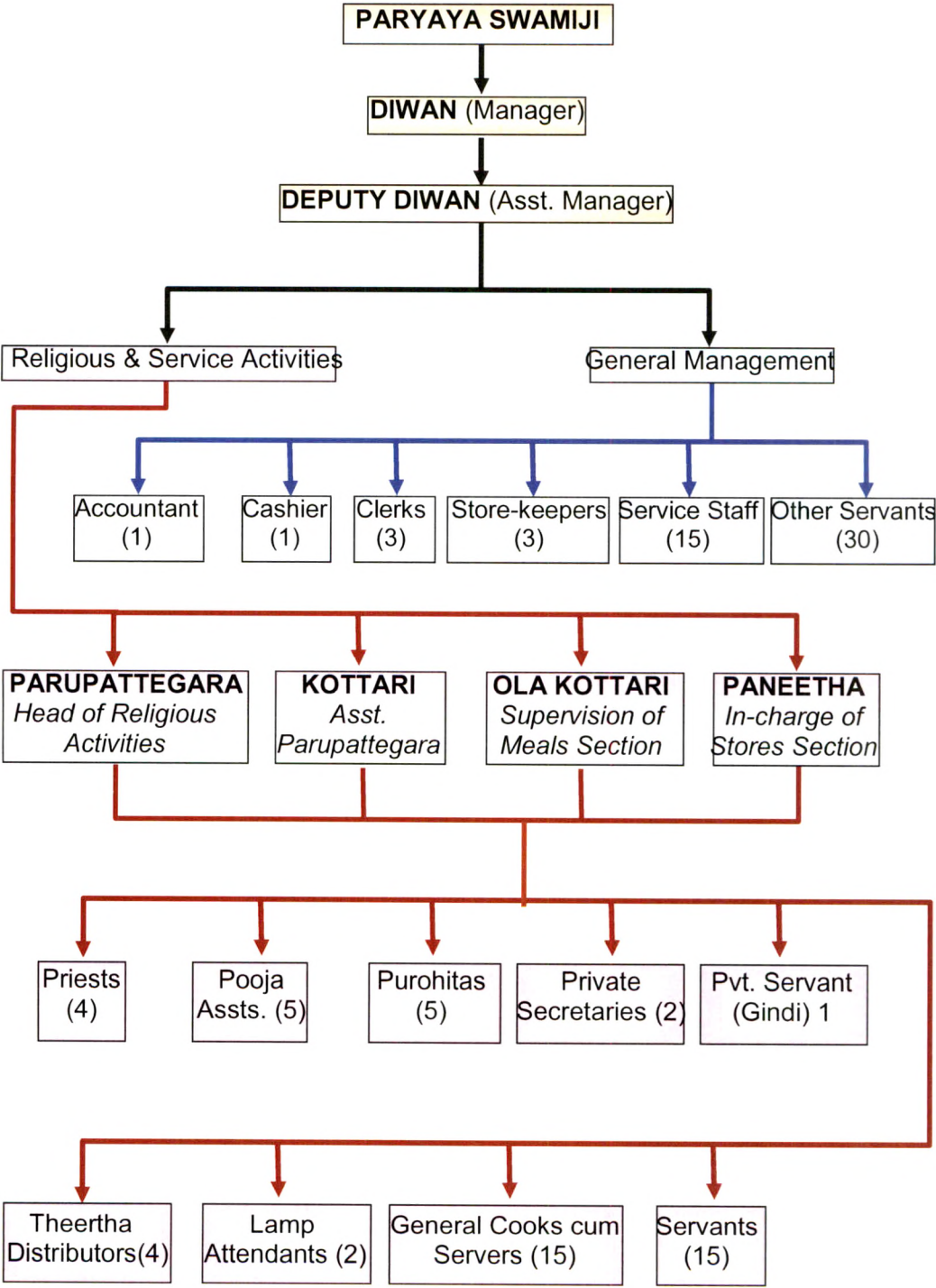
Apart from the above officials, in a paryaya mutt, there are five secretarial clerk-cum-accountants, three store-keepers, ten to fifteen employees to serve in different counters such as Reception Counter, Seva Counter, *Prasada* Counter, Coconut Counter, Cassettes Counter, Choultry, Photo Stall, etc., ten to fifteen cooks-cum servers, four *theertha* distributors, four priests, two lamp attendants, five *pooja* assistants, two private secretaries, one personal servant (who is called '*Gindi*') besides many *purohitas*, and Sanskrit and Veda students staying in the mutts.

Further, there are firewood stock keepers, cow stable keepers, mutt elephant keepers, musicians, *nagari* and drum

beaters, band players, electricians, security guards, watchmen, cleaners, etc. in the Sri Krishna Mutt during every paryaya period.

The table below gives a picture of the organisation of personnel in the Sri Krishna Mutt:

ORGANISATION OF PERSONNEL IN  
SRI KRISHNA MUTT, UDUPI





The Paryaya Swamiji is the administrative head of the Sri Krishna Mutt. He holds the supreme power in the organisation structure of the mutt. He is the ultimate deciding authority in any matter in connection with the organisation and the day-to-day administration of the Sri Krishna Mutt during the tenure of his two years' paryaya. The flow of power of administration is from top-downwards and the Paryaya Swamiji is at the top in the hierarchy of administration. The Paryaya Swamiji gets the managerial work executed through the Divan and Divan is the functional head of the managerial structure in the Sri Krishna Mutt.

"Management is the process of designing and maintaining an environment in which individuals, working together in groups, accomplish efficiently selected aims".<sup>5</sup>

The Divan gets the managerial work done through the section heads of different departments. In the Sri Krishna Mutt there are employees in the different sections who perform different tasks under the direct supervision and control of the executive in-charge of the concerned groups. The Divan gets the

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<sup>5</sup> Herold Koontz and Heinz Weihrich, *Management*, (McGraw-Hill Book Company, New York, 1988), p. 4.

feed back, through the executives, about the performance of different tasks entrusted to the employees.

Managing the personnel of an institution is both an art and a science. It is the management of human beings. It involves the methods and techniques of handling the employees in such a way that they consider themselves to be the part and parcel of the organisation.

"Personnel Management is an extension of general management, that of promoting and stimulation every employee to make his fullest contribution on the purpose of the organisation."<sup>6</sup>

The main aim of Personnel Management is to utilise the talents of the employees for the achievement of the organisational goal of the institution. The tasks of the Personnel Manager extend from the selection of staff to the efficient management of the employees with a view to achieve the predetermined goals of the institution.

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<sup>6</sup> C.H. Northcott, *Personnel Management, Principles and Practice*, (Sir Isaac Pitman and Sons, London, 1958), p. 12.

The Divan's post, in the Sri Krishna Mutt is similar to that of an administrative manager of an organisation. He is the functional head of all the activities in the Sri Krishna Mutt. He is the Personnel Manager, Financial Manager, Budget Officer and organiser of the social activities, cultural activities and the like in the Sri Krishna Mutt. He has to control and supervise all the activities of the mutt under the instructions, advice and guidance of the Paryaya Swamiji. All the employees of the Sri Krishna Mutt are ultimately accountable to him. Though the policy decisions are taken by the Paryaya Swamiji in consultation with his senior devotees and well-wishers, the ultimate execution of the decisions taken depends upon the efficiency and willingness of the Divan.

In the beginning of every paryaya (on the Paryaya Mahotsava day) the Divan, the Deputy Divan, the supervisory officials and the employees for other important posts are formally appointed by the Paryaya Swamiji by means of an official announcement at the congregation, popularly called "*Darbara Sabha*". The other employees required to perform different tasks in the Sri Krishna Mutt are also subsequently appointed. Some employees are recommended by the Paryaya Swamiji, the *Parupattegara* and other permanent members of the mutt staff,

while some others may be adopted from the staff of the outgoing mutt. The Divan then assigns different tasks to these employees in consultation with officials appointed by the Paryaya Swamiji for performing supervisory duties of varied nature in different groups. The Divan, gets the work done through these employees in the Sri Krishna Mutt who perform their different tasks under the direct control and supervision of the officials in charge of concerned groups.

The religious institutions generally enjoy the highest degree of autonomy. The Sri Krishna Mutt, as a religious institution, naturally enjoys such a power of autonomy. It is the Paryaya Swamiji in the Sri Krishna Mutt who enjoys the supreme authority to administer and manage the mutt. He is the ultimate deciding authority in all matters, including finance, of Sri Krishna Mutt during his paryaya tenure of two years.

Finance is the lifeblood and controlling nerve centre of an institution. The role of finance is crucial at all levels of its activities. A sound financial position of an institution enables it to have steady progress and growth. In order to maintain the sound financial position an institution has to make best use of its

available resources by channalising them to proper field through careful planning and effective management.

The main object of financial management is to ensure the best use of the available finance. Financial management further tries to ensure that all financial commitments are promptly met and the financial discipline is strictly observed.

The administration of the Sri Krishna Mutt gives due importance to the continuous collection of income from public and its proper utilisation. The major sources of revenue of the Sri Krishna Mutt are the following:

1. Seva collections
2. *Hundi* Collections
3. Sale of *prasada* and coconut
4. Annuity from Government

The idol of Sri Krishna is worshipped, as detailed earlier, in the Sri Krishna Mutt fourteen times a day by the Paryaya Swamiji. These *poojas* can also be offered as *sevas* by the devotees on payment of the prescribed fees. Apart from the fourteen daily

poojas there are special sevas performed on different festive occasions. These special sevas can also be offered by devotees as sevas on payment of the prescribed fees. The following table gives the details of special sevas at the shrine of Sri Krishna.

**Table 2**  
**SPECIAL SEVAS AT THE SHRINE OF SRI KRISHNA**

Sl. No.	Name of the Seva	Seva Fees (Rupees)
01	<i>Akhanda Saptotsava</i>	1,00,000.00
02	<i>Udayasthamana Seva</i>	50,000.00
03	<i>Brahma Rathosava</i> with mass feeding	25,000.00
04	<i>Brahma Rathotsava</i>	16,000.00
05	<i>Suvarna Rathotsava</i>	10,000.00
06	<i>Garudotsava</i>	5,000.00
07	<i>Rajatha Rathotsava</i>	5,000.00
08	<i>Suvarna Palaki Utsava</i>	3,000.00
09	<i>Mahapooja Rathotsava</i>	2,500.00

Source: Office records of the Sri Krishna Mutt, Udupi (2002).





GOLDEN CHARIOT PROCESSION

The sevas on requisition by the devotees are of different types and they can be offered by the devotees, on payment of prescribed fees, at different shrines in the Sri Krishna Mutt, such as the shrines of Sri Krishna, Mukyaprana, Subramanya, Bhageerathi Devi and Navagraha Gudi. There are also the sevas arranged in the Sri Krishna Mutt for special occasions such as *Chaula*, *Upanayana*, *Tulabhara*, *Shraddha*, etc. The details of sevas at different shrines in the Sri Krishna Mutt and also of the sevas on special occasions are shown in the tables given below:



**Table 3**  
**GENERAL SEVAS AT THE SHRINE OF SRI KRISHNA**

Sl. No.	Name of the Seva	Seva Fees (Rs.)
01	<i>Prathyaksha Godana</i>	15,000
02	<i>Godana (Uttama Kalpa)</i>	3,000
03	<i>Kanakabhisheka Seva (with Mahapooja)</i>	2,000
04	<i>Godana (Madhyama Kalpa)</i>	1,500
05	<i>Laksharchana (only on Sundays)</i>	1,000
06	<i>Madhyahna Mahapooja</i>	1,000
07	<i>Vajrakireetalankara Seva</i>	1,000
08	<i>Brahma Sootrarchana</i>	500
09	<i>Godharma (for one day)</i>	500
10	<i>Rathri Pooja</i>	500
11	<i>Alankara Pooja</i>	300
12	<i>Chinnada Thottilu Pooja</i>	300
13	<i>Deeparchana</i>	300
14	<i>Hoovina Pooja (excluding flowers)</i>	300
15	<i>Godhana Kanike</i>	250
16	<i>Panchamritha Abisheka</i>	150
17	<i>Avasara Sanakadi Pooja</i>	100
18	<i>Kolalu Seva</i>	100
19	<i>Ushakala Pooja (Vishwaroop Darhsana)</i>	100
20	<i>Ekantha Seva (Shayanotsava)</i>	75
21	<i>Sahasra Namarchana</i>	75
22	<i>Gopooja</i>	50
23	<i>Halu-Benne Samarpane</i>	50
24	<i>Ksheerabhisheka</i>	50
25	<i>Tulasi Archane</i>	50
26	<i>Karpura Mangalarathi</i>	25

Source: Office records of the Sri Krishna Mutt (2002).

*Table 4*  
GENERAL SEVAS AT THE SHRINE OF SRI MUKHYAPRANA

Sl. No.	Name of the Seva	Seva Fees (Rs.)
01	<i>Homa Sahita Vayustuti Punashcharana (7 days)</i>	10,000
02	<i>Pavamana Homa</i>	2,000
03	<i>Vayustuti Punashcharana</i>	2,000
04	<i>Mahapooja Sahita Rangapooja</i>	300
05	<i>Rangapooja</i>	200
06	<i>Madhyahna Mahapooja</i>	100
07	<i>Hastodhaka to all Vrindavana Swamijis</i>	100
08	<i>Mahapooja to Lord Garuda</i>	100
09	<i>Panchamritha Abhisheka</i>	75
10	<i>Pavamana Parayana</i>	75
11	<i>Vayustuthi Parayana</i>	75
12	<i>Hastodhaka to Jagadguru Sri Madhvacharya</i>	50

Source: Office records of the Sri Krishna Mutt (2002).

Table 5

**GENERAL SEVAS AT THE SHRINE OF SRI MUKHYAPRANA AT  
BHOJANASHALA**

Sl. No.	Name of the Seva	Seva Fees (Rs.)
01	<i>Payasa seva</i>	500
02	<i>Hoovina Pooja (excluding flowers)</i>	100
03	<i>Mahapooja</i>	100
04	<i>Rangapooja</i>	75
05	<i>Panchamritha</i>	25
06	<i>Mangalarathi</i>	10

Source: Office records of the Sri Krishna Mutt (2002).

Table 6

**GENERAL SEVAS AT THE SHRINE OF SRI SUBRAHMANYA**

Sl. No.	Name of the seva	Seva fees (Rs)
01	<i>Ashlesha Bali</i>	1,000
02	<i>Naga Prathishte</i>	1,000
03	<i>Brahmachari Aradhana</i>	250
04	<i>Hoovina pooja (excluding flowers)</i>	100
05	<i>Mahapooja</i>	100
06	<i>Rangapooja</i>	75
07	<i>Panchamritha</i>	30
08	<i>Ashwatha Pooja</i>	20
09	<i>Mangalarathi</i>	10

Source: Office records of the Sri Krishna Mutt (2002).

Table 7

## GENERAL SEVAS AT THE SHRINE OF SRI BHAGEERATHI

Sl. No.	Name of the Seva	Seva Fees (Rs.)
01	<i>Hoo pooja (except flowers)</i>	100
02	<i>Madhyahna Mahapooja</i>	50
03	<i>Rangapooja</i>	50
04	<i>Mangalarathi</i>	10

Source: Office records of the Sri Krishna Mutt (2002).

Table 8

## GENERAL SEVAS AT SRI NAVAGRAHA GUDI

Sl. No.	Name of the Seva	Seva Fees (Rs.)
01	<i>Navagraha Homa Kanike</i>	1000
02	<i>Navagraha Japa</i>	100
03	<i>Mangalarathi</i>	10

Source: Office records of the Sri Krishna Mutt (2002).

Table 9

## SEVAS ON SPECIAL OCCASIONS AND CEREMONIES

Sl. No.	Name of the Seva	Seva fees (Rs.)
01	<i>Upanayana Homa etc. (Dakshine extra)</i>	1000
02	<i>Shradha Kanike(Dakshine extra)</i>	150
03	<i>Tulabhara (Dakshine extra)</i>	100
04	<i>Chaula (Dakshine extra)</i>	100

Source: Office records of the Sri Krishna Mutt (2002).

In order to regularise the way of collection on different *sevas* in the Sri Krishna Mutt the mutt authorities have introduced the system of issuing receipts for different kinds of *sevas* and ceremonies. As per the scheduled scales as detailed in the tables given above, the *seva* fees are collected from devotees. The *seva* receipts are issued at the *seva* counter located in a strategic place at the entrance of the Sri Krishna Mutt. For every *seva* offered by devotees at the shrine of the Sri Krishna an additional charge, at specified rates for different *sevas*, is made by the name '*Guru Kanike*' for which a separate ticket is issued.

A devotee who desires to perform a particular *seva* or ceremony has to pay the proscribed *seva* fee and *guru kanike* and obtain the *seva* receipt and *guru kanike* ticket at the *seva* counter. On production of the receipt and the ticket, he gets *seva prasada* from the Paryaya Swamiji at Sarvajna Peetha.

There are fourteen *hundies* (money collection boxes) installed at prominent places of the Sri Krishna Mutt in order to enable the devotees to put their offerings mainly in cash. In addition, there are three big *hundies* specially for the offerings for *Annasantarpane* (the mass feeding arrangement). The *hundies* are

properly located and sealed for safety. The *hundies* are opened and offerings are counted under the direct supervision of the Divan who is the executive head of the Sri Krishna Mutt. The offerings, after passing the receipts, are handed over to the Divan for safe custody. The *hundies* are opened generally twice every month and each time the collection is approximately Rs 50,000.

Apart from the above major sources of income, the Sri Krishna Mutt receives from the Government an annuity of Rs. 27,000, general donations from the public and other miscellaneous collections. The personal collections of the Paryayam Swamiji, which are substantial, are generally spent by him in adding fixed assets of considerable value and utility to the Sri Krishna Mutt for the benefit of pilgrims and visitors. The income from the individual mutt of the Paryayam Swamiji is also generally diverted to such development activities in the Sri Krishna Mutt. The Gita Mandira, a magnificent building, was the contribution of Puthige Mutt from its income during that mutt's paryaya period.



GEETHA MANDIRA

Budget plays a significant role in the management of finance. A budget is the projected future plan of action of the organisation. It represents the comprehensive view about the financial situation in the organisation. Budget acts as a tool in the hands of management to authorise and control the expenditure in order to ensure the economic utilisation of available financial resources.

The budgeting activity in the Sri Krishna Mutt, in spite of being a social institution, is found in its rarity. It is mainly because it is a privately managed public institution. Whatever little budgeting process prevails here is only informal in nature. The Divan himself prepares a rough estimate of the expected receipts and payments for the ensuing year and gets it approved by the Paryaya Swamiji. The same is mechanically sent to the Endowment D.C. and the approval is obtained. Such a poor process of budgeting usually yields nothing and hence it is very essential to give more attention to the budgeting activity in this institution.

There are certain institutions whose main object is not to make profit but to render services to the society. The religious and



other charitable institutions are the examples for the same. Such institutions are not required to prepare Profit and Loss Account as their main function is not trading or making profit. However, to ensure proper use of public money by such institutions they are required to show the exact amount of receipts and payments of cash, the excess of income over expenditure for the year and correct financial position of the institution as at the end of the accounting year. For this, such institutions have to prepare 1) Receipts and Payments Account, 2) Income and Expenditure Account, and 3) Balance Sheet.

In the Sri Krishna Mutt, however, all along only the Receipts and Payments Account is prepared. The Income and Expenditure Account and the Balance Sheet are not prepared for this institution. This is because the religious institutions controlled by the Government Endowment Department are required to submit their Receipts and Payment Account for the purpose of local audit. Hence, in the Sri Krishna Mutt only the Receipts and Payments Account has been prepared for all these years. But the preparation of the Receipts and Payments Account alone does not serve the real purpose of accounting.

Though it is not legally obligatory it is essential to prepare the financial statements in full for the Sri Krishna Mutt for the purpose of accounting convenience and also for securing the efficient financial administration. Hence an Income and Expenditure Account for the Sri Krishna Mutt has to be prepared every year in order to find out the excess of Income over Expenditure and the Balance Sheet to show the financial position of the institution as at the end of every accounting year.

It is to be noted that the value of mutt buildings has not yet been ascertained so far. The Sri Krishna Mutt buildings which occupy more than 43,500 square feet were constructed and renovated by different pontiffs of eight mutts during the last eight centuries. It is now hardly possible to determine the real value of buildings of the Sri Krishna Mutt. However, the notional value of its land and buildings can certainly be ascertained with the help of experts. Such value has to be incorporated in the Balance Sheet of the Sri Krishna Mutt.

Another important missing item in the accounting records of the Sri Krishna Mutt is depreciation. The very non-availability of the value of fixed assets and the absence of preparation of

Financial Statements in this institution have resulted in the concealment of this important non-cash expenditure i.e., depreciation on fixed assets held by the institution.

In the Sri Krishna Mutt there are certain other movable and immovable fixed assets such as vessels, *hundies*, furniture, musical instruments, amplifiers, generators etc. The calculation and record of depreciation even on these assets and showing these assets in the Balance Sheet after deducting the depreciation are very essential. Otherwise the Income and Expenditure Account will not show the true excess of income over expenditure and the Balance Sheet will not reveal the fair financial position.

A property register in the Sri Krishna Mutt was prepared for the first time in the year 1988. The particulars of only the gold and silver items, the copper and brass vessels and the Jewellery belonging to this institution are entered in the property register. The register is duly signed from time to time by the concerned Paryaya Swamijiis.

The property register is not maintained in the proper form. The estimated present value of the jewelry and other items are

not recorded in the register. Registers are not maintained for utensils and other movables held by the Sri Krishna Mutt.

It is highly desirable to have the accurate descriptions of the valuable jewelry, gold ornaments, silver items, precious stones and other movables owned by the mutt. It is also essential to record their correct value as ascertained from time to time with the help of the experts in the line.

The eight mutts associated with the Sri Krishna Mutt have obtained over the years large areas of landed property. Both royal gifts and public patronage were responsible in making the eight mutts the then, largest owners of landed property. It was very difficult for the mutt authorities to manage the agricultural operation of the landed property located in different far-off villages. Hence a major portion of the agricultural lands was leased out by the mutts to the tenants for a share in the agricultural product grown. However, such agricultural lands let out on lease were lost by all the eight mutts on account of the Land Reforms Act passed by Government of Karnataka in the year 1971.

The Act made the tenants — the actual cultivators — the owners of the landed property. The eight mutts of Udupi were left with only a little agricultural land directly cultivated by them and hence the mutts have now a very limited source of agricultural income at their disposal. Of course they are getting every year some nominal amount ranging from Rs. 25,000 to Rs. 1,00,000 per mutt in the form of annuity for the landed property lost by them. The Sri Krishna Mutt as such is now left with not much of agricultural land.

There are several Religious Endowments in the Sri Krishna Mutt sponsored by the devotees and the amount of such endowment is well over Rs. 30,00,000. The endowment funds contributed by the devotees are kept in perpetual fixed deposits in the name of the Sri Krishna Mutt in scheduled commercial and co-operative banks in Udupi. The annual interest on each deposit is utilised for the religious ritual for which the endowment is created by the donor.

The Divan, the functional head of all activities in the Sri Krishna Mutt is by himself, as stated earlier, the financial manager and the budget officer here. It is the Divan who co-

ordinates, controls and supervises all the financial activities in the Sri Krishna Mutt. The Divan manages the financial activities of the Sri Krishna Mutt under the instructions, advice and guidance of the Paryaya Swamiji.

The Divan is the Chief Executive and the controller of all aspects of administration — the socio-religious, the personnel, the financial activities — of the Sri Krishna Mutt. Though he is entrusted with powers, the system is such that he can not exercise the powers independently. He has to function only in accordance with the instructions that he receives from the Paryaya Swamiji.

Further, the Divan cannot exercise his absolute powers even over his subordinate employees in the Sri Krishna Mutt. This is because of the fact that most of the employees are appointed on personal recommendations of the Paryaya Swamiji and most of them are directly accessible to and in close association with the Swamiji.

Because of multiple control and supervision of work at different stages in the Sri Krishna Mutt the process of delegation of authority is highly complicated. Though the flow of power of

administration is mainly from top-downwards, one can find here the horizontal flow of power as well. Different tasks of supervision and control are being shared by different officials at different stages and more often with the overlapping functions among the officials.

The supervision of the entire ritual process is also shared here in a complex overlapping manner between the Paryaya Swamiji (the supreme authority in the Sri Krishna Mutt), the Divan (the appointed representative of the Swamiji), *Parupattegara*, *Kottary*, *Ola-kottary* and *Paneetha* (the officials in-charge of supervision work) and the donor devotees who have considerable control on the key aspects of ritual events. Thus, the ritual process is itself shared by a number of persons and naturally no one of them has the absolute and final control on such ritual events in the Sri Krishna Mutt.

The selection, placement and remuneration of employees in the Sri Krishna Mutt are not properly regulated by the management. The selection and placement of employees are not on the basis of ability but purely on personal grounds. Even the fixation of remuneration is not on the basis of seniority and

experience. It is therefore necessary that the services of the Sri Krishna Mutt staff are streamlined.

According to the prevailing practice in the Sri Krishna Mutt the Paryaya Swamiji is the supreme authority to make policies and take decisions, of course with the assistance of an Advisory Board. There is an excessive concentration of power of administration of this public institution in the hands of a single person, that too with a change in person every two years by rotation. Such a power of autonomy of the Paryaya Swamiji has resulted in lopsided and unconnected growth activities in the Sri Krishna Mutt over the years. Though there is usually an advisory board, the same is formed purely on an informal basis and members of the board are normally the close associates of the Swamiji. In addition, this advisory board has a very limited role to play. Members of the board are simply to render their suggestions, that too only when they are consulted by the Swamiji.

There should be a Common High-power Committee with perpetual entity to ensure a steady and planned growth of the Sri Krishna Mutt in all respects. All the swamijis of the eight mutts



should necessarily be the members of the committee and the Paryaya Swamiji should be the ex-officio chairman. Members of the public with expert knowledge in different fields could be nominated to the committee. This committee should necessarily be an important part of top-administration with due powers and responsibilities and this should be the supreme authority to take decisions and form policies particularly with regard to those matters which have an impact of permanent nature on the Sri Krishna Mutt.

The administrative set up prevailing at present in the Sri Krishna Mutt does not permit an effective implementation of the scientific principles of management. It is very essential to have well defined powers and responsibilities for different officials and functionaries at different supervisory and other levels. For successful operation of different functionaries in the Sri Krishna Mutt, its organisation structure and the system of administration and management should be made more scientific and systematic.

In spite of the prevailing situation, where the authority is shared by a number of persons, there is, however a high degree of commitment to the institution among all the employees of the

Sri Krishna Mutt. The employees here at different levels of management consider themselves as part and parcel of the institution and always strive to protect the general interest of the Sri Krishna Mutt. It is this feeling of 'one-ness' on the part of the employees with the institution which has enabled the Sri Krishna Mutt to function smoothly, extending numerous socio-economic benefits to the society around it.

## CHAPTER - V

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### *Profile of Visitors to the Sri Krishna Mutt*

The shrine of Sri Krishna in Udupi is visited by a number of pilgrims and visitors from all the corners of the country throughout the year. Many visitors come even from abroad. In order to generate data for this study, a sample survey of pilgrims and visitors to the Sri Krishna shrine is conducted. The samples are carefully selected from different types of pilgrims and visitors to the Sri Krishna Mutt at different points of time during the year.

The sample study so conducted to generate data and information relevant to this study covers 250 pilgrim families/parties. The major portion of the survey is conducted in eight choultries owned and managed by the Sri Krishna Mutt and by the eight mutts associated with the Sri Krishna Mutt. The places of survey and the number of pilgrim families/parties surveyed are presented in the following table :

*Table 10*  
**SAMPLE POPULATION: PLACES OF SURVEY**

Sl. No.	Places of survey	No. of pilgrim parties
1	Sri Krishna Dhama	89
2	Sri Birla Choultry	47
3	Sri Indraprastha	26
4	Sri Admar Choultry	25
5	Sri Geetha Mandira	14
6	Inside Sri Krishna Mutt	13
7	Sri Adhokshaja Mandira	07
8	Sri Bhuvvaraha Guest House	07
9	At Rajangana	06
10	At Seva Office	06
11	At Car Street	04
12	In front of the Sri Krishna Mutt	02
13	Sri Bhuvanendra Guest House	02
14	Sri Raghavendra Mutt	01
15	Sri ABMM Hostel	01
	Total	250

The total number of people in the 250 families/parties covered by the survey is 735. Of them, 406 are men and the remaining 329 are women. The male-female ratio in the sample population is roughly 55:45.

**Table 11**  
**POPULATION IN THE SAMPLE FAMILIES**

Male members in the pilgrim parties	406 (55.24%)
Female members in the pilgrim parties	329 (44.76%)
Total	735 (100%)

**Statistical Analysis:**

The following Hypotheses are set:

$H_0$  : The proportions of male and female pilgrims are the same.

$H_1$  : The proportion of male pilgrims is significantly more than that of female.

The test statistic is

$$Z = \frac{\hat{p} - p}{\sqrt{\frac{pq}{n}}}$$

$$= \frac{\frac{406}{735} - \frac{1}{2}}{\sqrt{\frac{\frac{1}{2} \times \frac{1}{2}}{735}}}$$

$\hat{p} = \frac{406}{735}$ <p><math>p = \frac{1}{2}</math></p> <p><math>q = 1 - p</math></p> <p><math>n = 735</math></p>
---

$$= \frac{0.5524 - 0.5}{\sqrt{\frac{0.5 \times 0.5}{735}}}$$

$$= 2.8412$$

The 'p' value is 0.0046. There is a strong evidence that the proportion of male pilgrims is significantly more than that of female pilgrims.

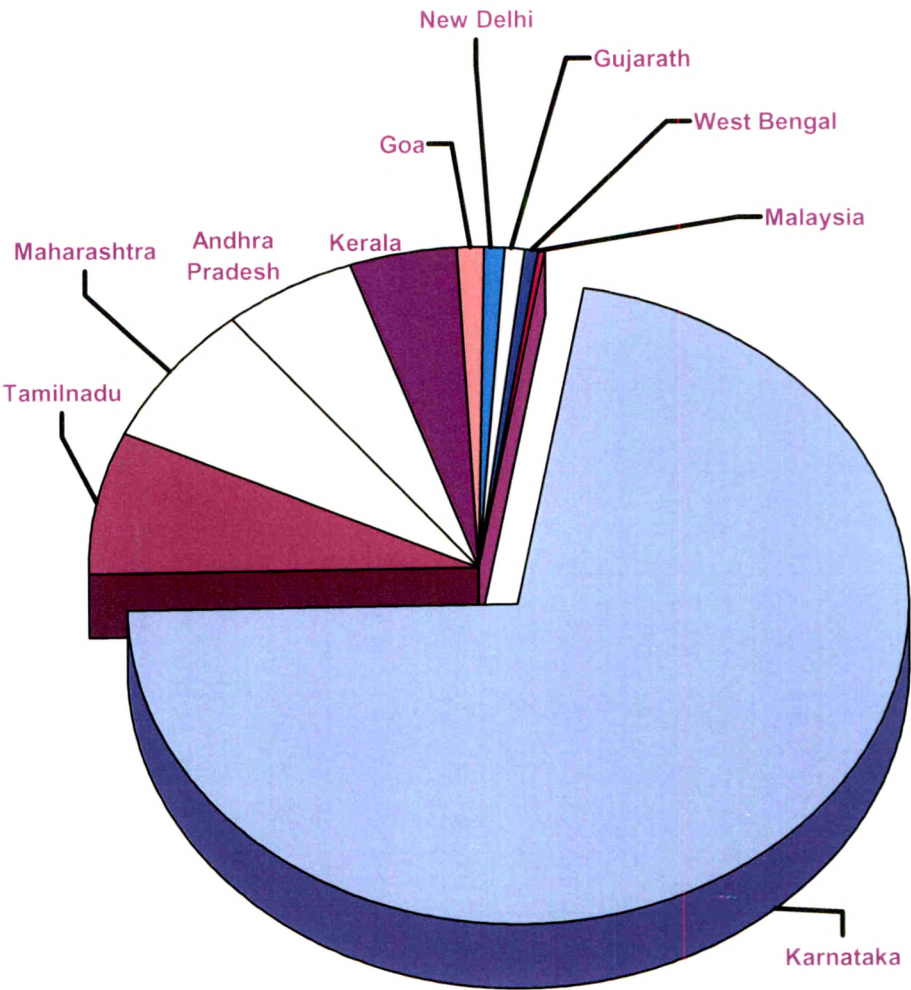
The native districts of the pilgrim families covered by this study are in Karnataka State, Tamilnadu, Maharashtra, Andhra Pradesh, Kerala, Goa, Gujarath, New Delhi and West Bengal. One pilgrim party is from a foreign country (Surehan district of Malaysia). Of the 250 pilgrim families/parties surveyed, as high as 72% are from the State of Karnataka, 7.2% are from Tamil Nadu and 7.2% are from Maharashtra, 5.6% are from Andhra Pradesh and 8% are from other states. Obviously, pilgrims visiting the Sri Krishna Mutt are more from within the state than from other states or other countries.

*Table 12*  
PILGRIMS' NATIVE STATES

Native States	No. of families	Percentage
Karnataka	180	72.00
Tamilnadu	18	7.20
Maharashtra	18	7.20
Andhra Pradesh	14	5.60
Kerala	11	4.40
Goa	03	1.20
New Delhi	02	0.80
Gujarath	02	0.80
West Bengal	01	0.40
Malaysia	01	0.40
Totals	250	100.00



PILGRIMS' NATIVE STATES



Statistical Analysis:

The following hypotheses are set:

$H_0$  : The proportions of pilgrims from Karnataka and outside Karnataka are the same.

$H_1$  : The proportion of pilgrims from Karnataka is significantly greater than that from outside Karnataka.

The test statistic is

$$Z = \frac{\hat{p} - p}{\sqrt{\frac{pq}{n}}}$$

$$= \frac{\frac{180}{250} - \frac{1}{2}}{\sqrt{\frac{\frac{1}{2} \times \frac{1}{2}}{250}}}$$

$$= \frac{0.72 - 0.5}{\sqrt{\frac{0.5 \times 0.5}{250}}}$$

$$= 6.957$$

$$\hat{p} = \frac{180}{250}$$

$$p = \frac{1}{2}$$

$$q = 1 - p$$

$$n = 250$$

The 'p' value is almost zero. There is a strong evidence to support that the proportion of pilgrims from Karnataka is greater than that from outside Karnataka.

The five major places from which largest number of pilgrims surveyed visited the Sri Krishna Mutt are Bangalore, Shimoga, Mysore, Uttar Kannada and Mumbai. Of these five places the first four, Bangalore, Shimoga, Mysore and Uttara Kannada, are in Karnataka State and the fifth, Mumbai, is in Maharashtra. These five places account for 45.6% of the total pilgrim parties visiting the Sri Krishna Mutt. All other places (45) have, on an average 03 pilgrim parties and together they account for 54.4%.

The total number of places from where the pilgrim parties surveyed visited the Sri Krishna Mutt account for 50. (24 in Karnataka, 06 in Tamilnadu, 04 in Maharashtra, 04 in Andhra Pradesh, 03 in Kerala, 03 in Goa, 02 in New Delhi, 02 in Gujarath, in 01 West Bengal and 01 in a foreign country, Malaysia).

**Table 13**  
**NATIVE PLACES OF PILGRIM PARTIES**

Places	No. of pilgrim parties	Percentage
Bangalore	43	17.20
Shimoga	26	10.40
Mysore	16	06.40
Uttara Kannada	15	06.00
Mumbai	14	05.60
Other 45 Places	136	54.40
<b>Totals</b>	<b>250</b>	<b>100.00</b>

An analysis of the age groups in the sample population shows that 6% of the people belong to the age group of below 10 years, 34% belong to 10-30 years age group, 42% belong to 30-50 years age group, 16% belong to 50-70 years age group and only 2% belong to the age group of 70 years and above. The weighted average age of the sample population is approximately 35 years.

Table 14  
SAMPLE POPULATION: AGE-WISE CLASSIFICATION

Sl. No.	Age Group (years)	No. of persons		Percentage	
1	Less than 5	16		2.18	
2	5-10	<u>31</u>	47	<u>4.22</u>	6.40
3	10-20	122		16.60	
4	20-30	<u>124</u>	246	<u>16.86</u>	33.46
5	30- 40	157		21.36	
6	40-50	<u>155</u>	312	<u>21.09</u>	42.45
7	50-60	78		10.61	
8	60-70	<u>39</u>	117	<u>5.31</u>	15.92
9	70-80	12		1.63	
10	80 & above	<u>01</u>	13	<u>0.14</u>	1.77
	Totals		735		100.00

Statistical Analysis:

The following hypotheses are set:

$H_0$  : The proportions of pilgrims in the 5 age group categories are the same.

$H_1$  : The proportions of pilgrims in the 5 age group categories are not the same.

The test statistic (i.e. Chi – square test of goodness of fit) is given by (chi-square with 4 d.f.)

$$X^2 = \sum \frac{O_i^2}{E_i} - n$$

$$\begin{aligned} E_i &= np_i \\ &= 735 \times 1/5 \\ &= 147 \end{aligned}$$

$$\begin{aligned} n &= \sum E_i \\ &= 735 \end{aligned}$$

$$X^2 = 448.2$$

$O_i$  = observed frequency of the  $i^{\text{th}}$  class

$E_i$  = expected frequency of the  $i^{\text{th}}$  class

$n$  = total frequency

$P_i$  = expectation proportion of the  $i^{\text{th}}$  category

The 'p' value is close to zero. There is a strong evidence that the proportions of pilgrims differ significantly from each other with respect to their age group category.

As can be seen from the data, the pilgrims belonging to the adult and middle age groups form a major portion of the pilgrims.

The people belonging to these two age groups are normally the earners and hence they are more likely to undertake pilgrimage at their leisure time. Middle aged people in the age

group 40 – 60 years usually undertake pilgrimage for the welfare of their children. Many of them come on pilgrimage to fulfill the vows undertaken by them.

Of the 735 people in the sample population, 16 persons are below the age of 5 years and are not of the school going age. In assessing the literacy level of the population these children are excluded. Hence the population relevant for evaluating the literacy level consists of 719 persons.

Of the 719 people, 1.53% (11 persons) are absolutely illiterate. They have no formal education at all. While 73.5% have some level of literacy varying from 1st standard to Post-Graduate level, 24.9% are studying at various levels in Schools and Colleges.

In the sample population considered for literacy level, nearly 47% of the persons have literacy level between 1<sup>st</sup> to 10<sup>th</sup> standards, 43% have education of Pre-University and Degree level and only 10% have post-graduate education.

Of the students studying in schools and colleges, 54% are studying in 1<sup>st</sup> standard to 10<sup>th</sup> standard, 40% of the students are studying in Pre-University and Degree classes and only 6% are in Post-Graduate classes.

The data relating to literacy level of sample population are presented in the following tables:

*Table 15*  
**SAMPLE POPULATION : LITERACY LEVEL**

	Status	No. of persons	Percentage
A	Not of school going age	16	2.18
B	No formal education at all	11	1.50
C	Having formal education	708	96.32
	Totals	735	100.00

∴ No. of persons to be considered for literacy level assessment (B+C): 719.



SAMPLE POPULATION : LITERACY LEVEL

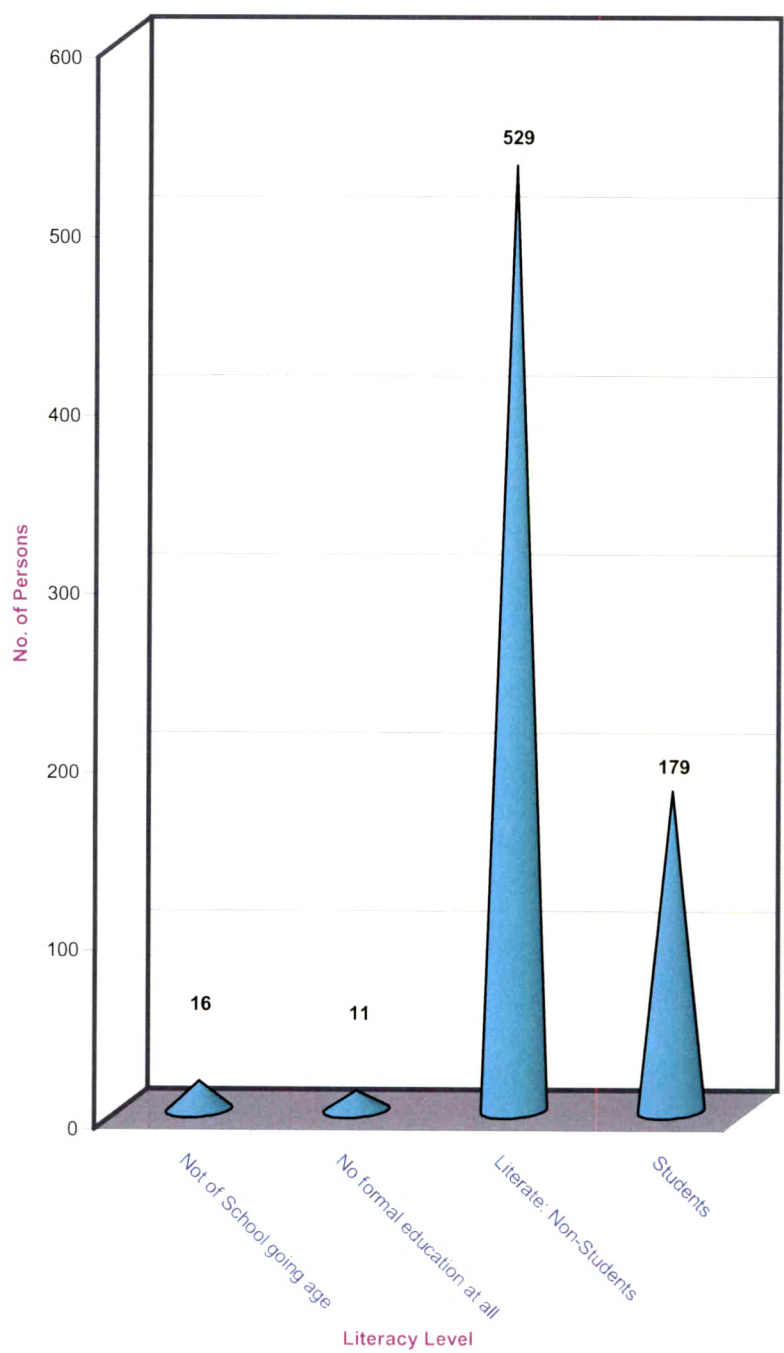


Table 16

## CLASSIFICATION OF PEOPLE FOR ASSEMENT OF LITERACY

	Status	No. of persons	Percentage
A	Students	179	24.90
B	Non-students having different levels of literacy	529	73.57
C	Illiterate	11	1.53
	Totals	719	100.00

Table 17

## LITERACY LEVEL OF NON-STUDENTS

Level of Literacy	No. of persons	Percentage
Upto 7 <sup>th</sup> Standard	61	11.53
8th to 10th standard	186	35.16
PUC/Diploma/TCH	35	6.62
Degree	192	36.29
Post Graduation	37	6.99
Engineering	14	2.65
Medical	04	0.76
Totals	529	100.00

*Table 18*  
**STUDENTS**

Class in which studying	No. of persons	Percentage
Upto 7th Standard	53	29.61
8th to 10th standard	43	24.02
PUC/Diploma/TCH	26	14.53
Degree	45	25.14
Post Graduation	06	3.35
Engineering	05	2.79
Medical	01	0.56
Totals	179	100.00

Table 19  
LITERACY LEVEL: CONSOLIDATED STATEMENT

Sl. No.	Literacy Level (Status)	No. of persons	Percentage
1.	Not of School going age (below 5 years)	16	2.18
2.	No formal education at all	11	1.50
3.	Literate: Non-Students:		
	a. upto 7 <sup>th</sup> standard	61	
	b. 8 <sup>th</sup> to 10 <sup>th</sup> standard	186	
	c. PUC/Diploma/ TCH	35	
	d. Degree	192	
	e. Post Graduation	37	
	f. Engineering	14	
	g. Medical	<u>04</u> 529	71.97
4.	Students studying in:		
	a. Upto 7 <sup>th</sup> standard	53	
	b. 8 <sup>th</sup> to 10 <sup>th</sup> standard	43	
	c. PUC/Diploma/ TCH	26	
	d. Degree	45	
	e. Post Graduation	06	
	f. Engineering	05	
	g. Medical	<u>01</u> 179	24.35
	Totals	735	100.00

In order to consider the marital status of the sample population those who are persons in the age group of 20 years

and above are assumed to be adults. Regarding the marital status of the adult members belonging to 250 pilgrim parties, the following data are relevant:

The adult members account for 566, of which 70 persons (12.37%) are unmarried. Among the married (496) persons, 9.07% (45 persons) are widows/widowers. The married persons living with their partners account for 90.93% of the total number.

*Table 20*  
MARITAL STATUS

Description	No. of persons	Percentage
Not applicable (below the age of 20 years)	169	22.99
Unmarried adults	70	9.52
Married persons	496	67.49
Totals	735	100.00

Table 21  
STATUS OF MARRIED PEOPLE

Description	No. of persons	Percentage
Living with partners	451	90.93
Widows/Widowers	45	9.07
Totals	496	100.00

The sample survey, as stated earlier, covers 250 pilgrim families/parties and the sample population covered by this study is 735. This implies that each pilgrim family/party consists of, on an average, nearly 3 members. The survey data are collected from 250 respondents — one respondent from each of the sample 250 families/parties.

The respondents from whom the information for this study is collected account for 34% of the sample population. The respondents' relationships to the other members in the family/party show that their spouses account for 23%, their children account for 26%, their parents account for 5%, their brothers and sisters account for 3%, their friends account for 4% and other relatives of the respondent account for 5% of the total sample population of 735 persons.

**Table 22**  
**SAMPLE POPULATION : RELATION TO RESPONDENT**

Description	No. of persons	Percentage
Respondents themselves	250	34.01
Their spouse	172	23.40
Their Parents	193	26.26
Their children	35	4.76
Their brothers/sisters	22	2.99
Their friends	27	3.67
Other relatives	36	4.91
Totals	735	100.00

Among 735 persons of the sample population, 16 are below the age of 5 years and 179 persons are students studying at different levels of education and as such they are not employed in any occupation. Hence the population to be considered for showing the occupational status of the sample population, excluding children and students, is 540 persons.

Of the 540 persons 9.63% (52 persons) are absolutely unemployed and 27.04% (146 persons) are housewives. The remaining 63.33% are occupied in some gainful employment, business or profession.

Among those engaged in one or the other occupation 71.93% are placed in employment of various types, 16.67% are carrying on some business and the rest 11.40% are engaged in different professions.

The data relating to the occupation of the sample population are presented in the following tables:

**Table 23**  
**CLASSIFICATION OF SAMPLE POPULATION**  
**TO ASSESS OCCUPATIONAL STATUS**

Description	No. of Persons	Percentage
A Children below the age of 5 years	16	2.18
B Students	179	24.35
C House wives	146	19.86
D Other Persons	394	53.61
Totals	735	100.00

∴ No. of persons to be considered for occupation (C + D) = 540.



*Table 24*  
CLASSIFICATION OF PEOPLE FOR ASSESSMENT OF  
OCCUPATIONAL STATUS

	Status	No. of persons	Percentage
A	Not occupied in any employment, business or profession	52	9.63
B	Housewives	146	27.04
C	Occupied in employment, business or profession	342	63.33
	Totals	540	100.00

Table 25  
OCCUPATIONAL STATUS

	Description	No. of persons		Percentage	
A	Occupied in employment:				
	Teachers in schools and colleges	28		8.19	
	Bank employees	41		11.99	
	LIC employees	12		3.51	
	Govt. employees	42		12.28	
	Employees in private firms	48		14.03	
	Retired employees	28		8.19	
	Drivers	38		11.11	
	Daily labourers	<u>09</u>	246	<u>2.63</u>	71.93
B	Occupied in business:				
	Private Businessmen	16		4.68	
	Contractors	07		2.05	
	Agriculturists	<u>34</u>	57	<u>9.94</u>	16.67
C	Occupied in profession:				
	Priests	04		1.17	
	Lawyers	06		1.75	
	Practicing Doctors	12		3.51	
	Practicing Engineers	08		2.34	
	Painters	04		1.17	
	Carpenters	<u>05</u>	39	<u>1.46</u>	11.40
	Totals	342		100.00	

**SAMPLE POPULATION  
CLASSIFIED ACCORDING TO  
OCCUPATION**

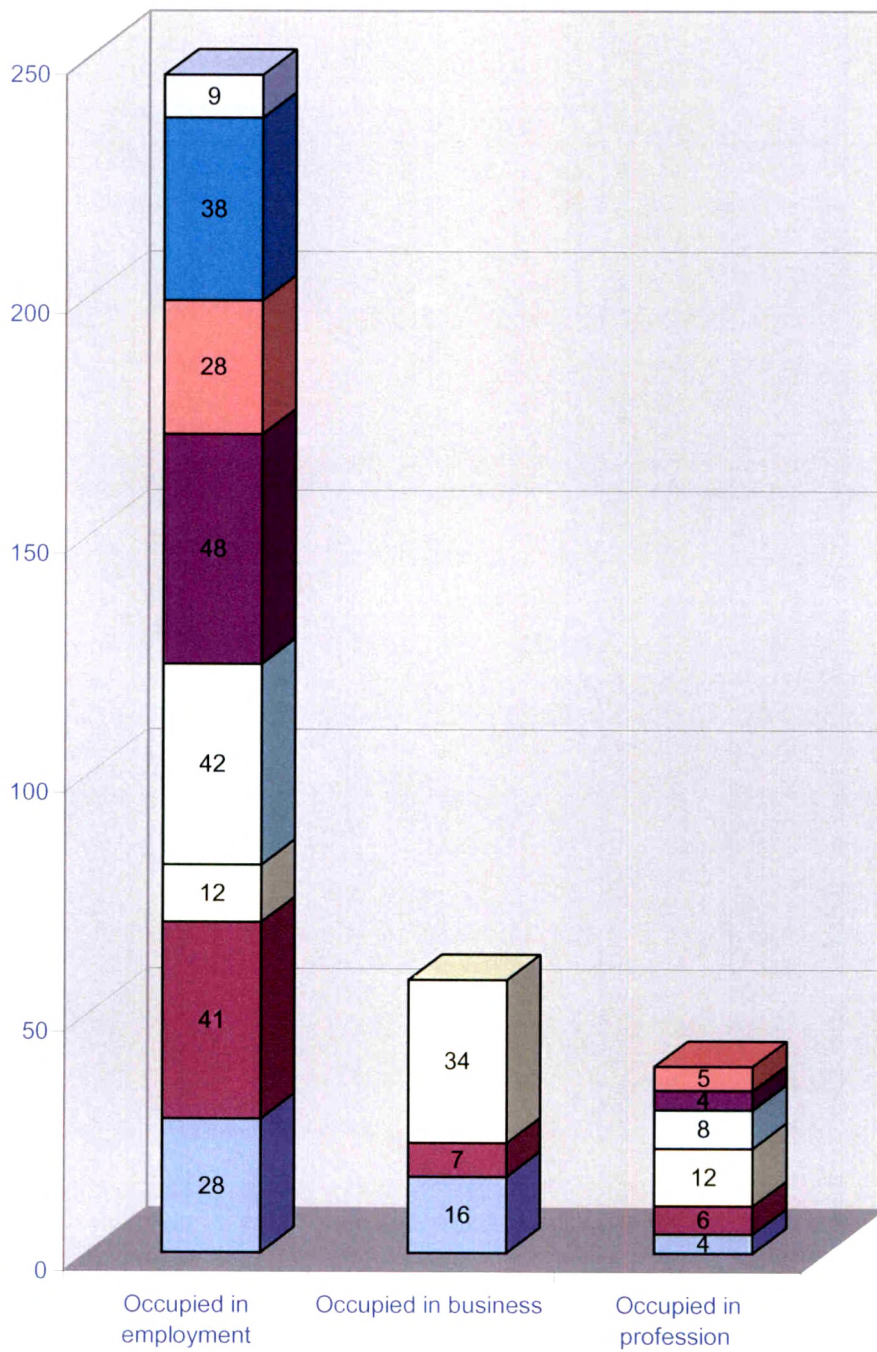
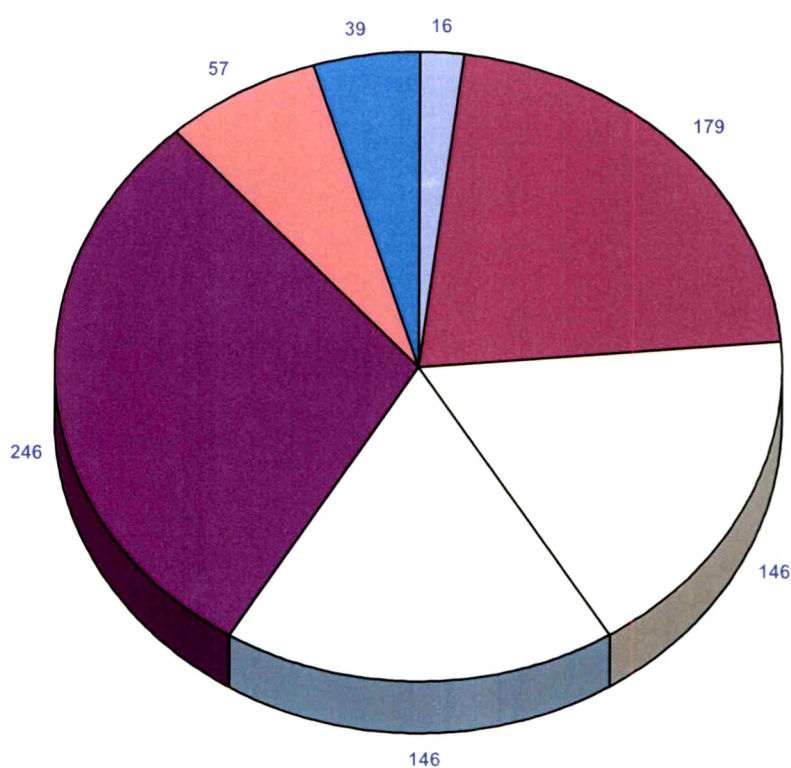


Table 26

## OCCUPATIONAL STATUS: CONSOLIDATED STATEMENT

	Description	No. of Persons	Percentage
A	Children below the age of 5 years	16	2.18
B	Students	179	24.35
C	House wives	146	19.86
D	Not occupied in employment, business or profession	52	7.07
E	Occupied in employment:		
	Teachers in schools and colleges	28	
	Bank employees	41	
	LIC employees	12	
	Govt. employees	42	
	Employees in private firms	48	
	Retired employees	28	
	Drivers	38	
	Daily labourers	<u>09</u> 246	33.47
F	Occupied in business:		
	Private Businessmen	16	
	Contractors	07	
	Agriculturists	<u>34</u> 57	7.76
G	Occupied in profession:		
	Priests	04	
	Lawyers	06	
	Practicing Doctors	12	
	Practicing Engineers	08	
	Painters	04	
	Carpenters	<u>05</u> 39	5.31
	Totals	735	100.00

**SAMPLE POPULATION  
OCCUPATIONAL STATUS**



- ☐ Children below the age of 5 years
- ☐ Students
- ☐ House wives
- ☐ Not occupied in employment, business or profession
- ☐ Occupied in employment
- ☐ Occupied in business
- ☐ Occupied in profession

Among the pilgrims/visitors in the sample population, earning members account for 46.54%. Among the earning members, those who are engaged in some employments account for as high as 71.93%. The earning members engaged in business and profession together account for 28.07%.

Among the persons in the sample population 53.46% do not earn anything. These include children below the age of 5 years (2.18%), students (24.35%), housewives (19.86%) and unemployed persons (7.07%). The pilgrims who refused to reveal their monthly income account for 1.63% of the sample population.

Among the people in the sample population, 9.39% have a monthly income of less than Rs. 5,000, 18.64% have a monthly income between Rs. 5,000 to Rs. 10,000, 9.25% between Rs. 10,000 to 15,000, 5.31% between Rs. 15,000 to 20,000 and 1.22% between Rs. 20,000 to 25,000, 0.96% of the people in the sample population have a monthly income of Rs. 25,000 and more.

The data relating to the monthly income of the sample population are presented in the following table:

Table 27

## SAMPLE POPULATION: INCOME-WISE CLASSIFICATION

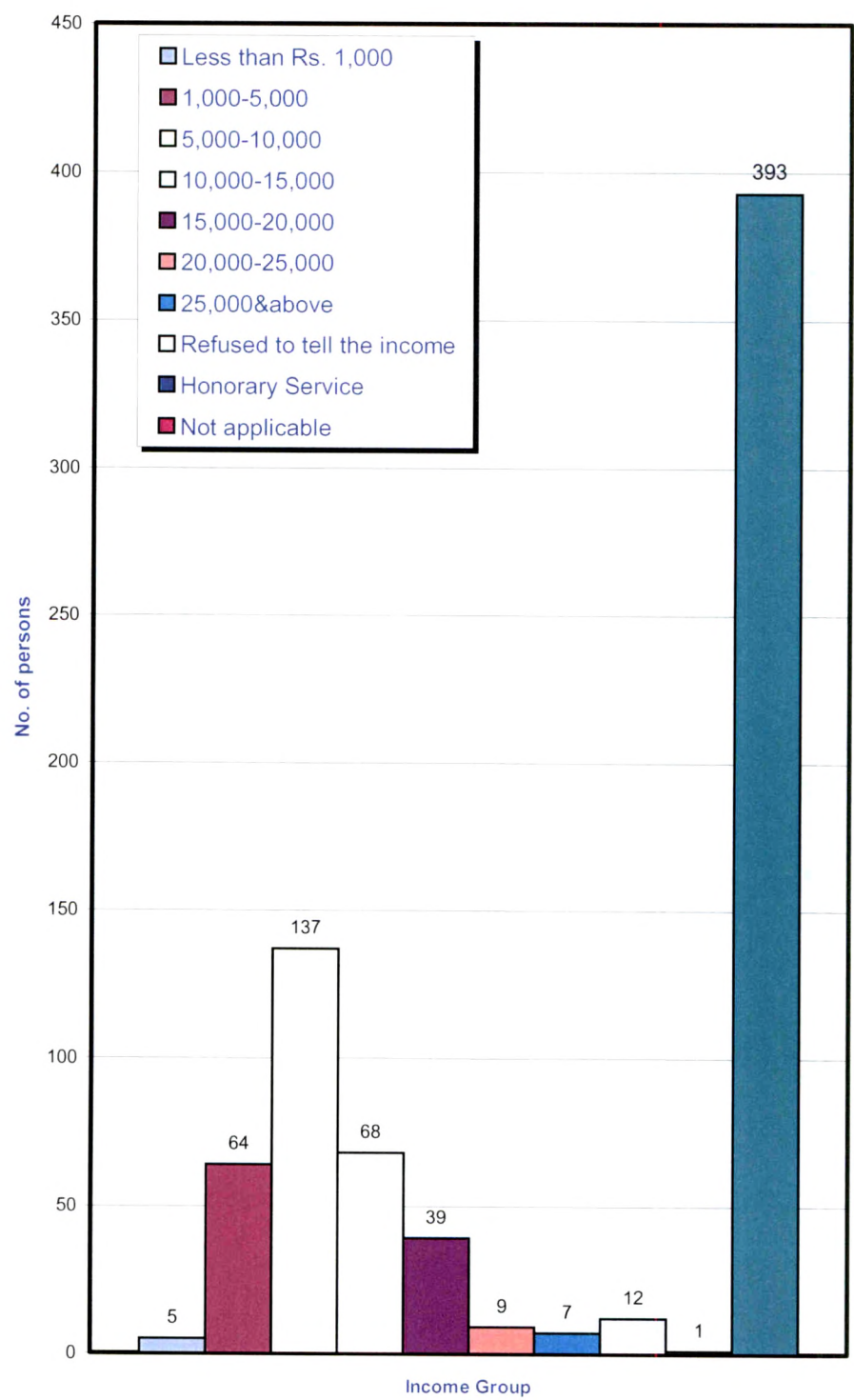
Monthly income groups (in Rs.)	No. of persons		Percentage	
Less than Rs. 1,000	05		0.68	
1,000-2,000	09		1.22	
2,000-3,000	17		2.31	
3,000-4,000	19		2.59	
4,000-5,000	<u>19</u>	69	<u>2.59</u>	9.39
5,000-6,000	59		8.03	
6,000-7,000	39		5.31	
7,000-8,000	08		1.08	
8,000-9,000	20		2.72	
9,000-10,000	<u>11</u>	137	<u>1.50</u>	18.64
10,000-11,000	36		4.90	
11,000-12,000	03		0.40	
12,000-13,000	14		1.90	
13,000-14,000	04		0.55	
14,000-15,000	<u>11</u>	68	<u>1.50</u>	9.25
15,000-16,000	27		3.67	
16,000-17,000	06		0.82	
17,000-18,000	03		0.41	
18,000-19,000	03		0.41	
19,000-20,000	<u>-</u>	39	<u>-</u>	5.31
20,000-25,000		09		1.22
25,000&above		07		0.96
Refused to tell the income		12		1.63
Honorary Service		01		0.14
Not applicable (non-earning members)		393		53.46
Totals		735		100

Among the 250 pilgrim parties surveyed, the total number of members who earn money through some employment business or profession account for 342, and those who do not have any income account for 393. Thus the number of non-earning members is more than that of earning members in the sample population of 735 pilgrims. The ratio of the earning to non-earning members is 1:1.5.

1.6% of the pilgrim families surveyed refused to reveal their annual family income. It is important to note that 53.2% of these pilgrims visiting the Sri Krishna Mutt have a family income of Rs. 1,00,000 and more per year.



SAMPLE POPULATION  
INCOME-WISE CLASSIFICATION



Only 12.8% of the pilgrim families have an income of less than Rs. 50,000 per year. 32.4% of the pilgrim families have an annual income between Rs. 50,000 and Rs. 1,00,000.

The following table presents the data relating to the annual income of pilgrim families:

Table 28  
ANNUAL INCOME OF PILGRIM FAMILIES

Annual Income Range (in Rs.)	No. of families		Percentage	
Less than 10,000	Nil		00.00	
10,000-20,000	06		02.40	
20,000-30,000	08		03.20	
30,000-40,000	07		02.80	
40,000-50,000	<u>11</u>	32	<u>04.40</u>	12.80
50,000-60,000	09		03.60	
60,000-70,000	24		09.60	
70,000-80,000	17		06.80	
80,000-90,000	15		06.00	
90,000-1,00,000	<u>16</u>	81	<u>06.40</u>	32.40
1,00,000-2,00,000	98		39.20	
2,00,000 and above	35		14.00	
Refused to tell	04		01.60	
Totals	250		100.00	

### Statistical Analysis:

The median monthly income of pilgrims of the sample population is :

$$\begin{aligned}\text{Median} &= l + \frac{\left(\frac{n}{2} - m\right)}{F} \times C \\ &= 5000 + \frac{(164.5 - 69)}{137} \times 5000 \\ &= \text{Rs. } 8485.00\end{aligned}$$

l = lower boundary of  
median class  
n = total frequency  
m = cumulative median class  
F = frequency  
C = uniform class interval

Therefore the median monthly income of a pilgrim is  
Rs. 8485.00

The median annual income of a sample family is :

$$\begin{aligned}\text{Median} &= l + \frac{\left(\frac{n}{2} - m\right)}{F} \times C \\ &= 100000 + \frac{(123 - 81)}{98} \times 100000 \\ &= \text{Rs. } 1,42,857\end{aligned}$$

Therefore the median annual income of a pilgrim family is  
Rs. 1,42,857.

Among the pilgrim families covered in the survey, as high as 93.2% stay in 9 different choultries situated in the Sri Krishna Mutt area around the Car Street. The pilgrims staying in such choultries are charged rent at lower rates (as compared to the rates in the lodgings in Udupi) and such rental income flows back to the Sri Krishna Mutt and the eight mutts associated with it for developmental activities.

Among the pilgrims in the sample population, 3.2% do not stay overnight but go back to their native places the same day. 0.8% of the pilgrims stay in the open space near the temple and hence they pay no rent. Another 0.8% of the pilgrims stay with their relatives here and hence they too do not pay any rent.

2% of the pilgrim parties stay in private lodges in Udupi and Manipal and they usually pay a heavy rent for their stay.

Table 29  
PILGRIMS' PLACE OF LODGING

Name of the place	No. of families	Percentage
Sri Krishna Dhama	92	36.80
Sri Birla Choultry	50	20.00
Sri Geetha Mandira	19	7.60
Sri Admar Choultry	26	10.40
Sri Indraprastha	26	10.40
Sri Bhuvvaraha choultry	09	3.60
Sri Vidyasamudra Mandira	01	0.40
Sri Bhuvanendra Lodge (Choultry)	01	0.40
Sri Adhokshaja Mandira	<u>09</u>	<u>3.60</u>
Hotel Shaan	01	0.40
Hotel Swadeshi	03	1.20
Private lodge at Manipal	<u>01</u>	<u>0.40</u>
ABMM Hostel	01	0.40
Hut at Manipal	<u>01</u>	<u>0.40</u>
Rajangana (Open Space)	01	0.40
Staying outside the Temple	<u>01</u>	<u>0.40</u>
Not staying anywhere (going back on the same day)	8	3.20
Totals	250	100

3.2% of the pilgrims, as stated earlier, do not stay anywhere and 2.4% stay in choultries and other places for a few hours.

Among the pilgrims in the sample population 57.2% stay in Udupi for one day, 19.2% for two days and 10.4% of the pilgrims stay for three days. The pilgrims staying for four days and more account of 7.6%. It is to be noted that, in Udupi the pilgrims are usually not allowed to stay in choultries for more than 3 days.

The pilgrims staying for more than three days are either the close associates of the mutts who are specially invited for specific purpose for specified number of days or other visitors who stay longer on other engagements, shifting into other choultries on completion of the three days.

**Table 30**  
**PILGRIMS' DURATION OF STAY**

Duration of Stay	No. of families	Percentage
A few hours	06	2.40
One day	143	57.20
Two days	48	19.20
Three days	26	10.40
Four days	02	0.80
Five days	03	1.20
Six days	01	0.40
Eight days	04	1.60
Ten days	02	0.80
Two weeks	03	1.20
Twenty days	02	0.80
16 to 30 days	02	0.80
Not staying	08	3.20
<b>Totals</b>	<b>250</b>	<b>100.00</b>

**Statistical Analysis:**

The modal length of stay of pilgrims is one day. 57.2% of the pilgrims stay in Udupi for one day. About 20% of the pilgrims stay for two days. Thus as high as 77.2% of the pilgrims stay for one or two days.

Of the pilgrim families covered by the sample study, 69.6% pay upto Rs. 50 per day as rent. 15.6% pay from Rs. 50 to Rs. 100 as rent per day. In the case of 3.6% of pilgrims, the rent is between Rs. 100 and Rs. 150 and in the case of 3.2% of the pilgrim parties the rent paid is from Rs. 150 to Rs. 350 per day. Another 3.2% of the pilgrims do not pay any rent for their stay, as they stay in choultries as Donors' Guests.

The question of paying rent does not arise in the case of 4.8% of the pilgrim parties. They are pilgrim families, going back to their native places the same day or those who stay in open place.



*Table 31*  
**LODGING - RENT PAID BY PILGRIM PARTIES**

Rent per day (in Rs.)	No. of families		Percentage	
20	01		0.40	
25	26		10.40	
30	08		3.20	
35	48		19.20	
40	36		14.40	
44	12		4.80	
45	21		8.40	
50	<u>22</u>	174	<u>8.80</u>	69.60
55	04		1.60	
60	02		0.80	
65	11		4.40	
70	05		2.00	
75	04		1.60	
80	01		0.40	
85	02		0.80	
90	03		1.20	
100	<u>07</u>	39	<u>2.80</u>	15.60
120	01		0.40	
135	02		0.80	
140	01		0.40	
150	<u>05</u>	09	<u>2.00</u>	3.60
195	01		0.40	
250	01		0.40	
300	01		0.40	
350	<u>05</u>	08	<u>2.00</u>	3.20
No rent (Donors' Guest)		08		3.20
Not applicable		12		4.80
Totals		250		100.00

### Statistical Analysis:

The median rent paid by the pilgrims for the accommodation is

$$\begin{aligned}\text{Median} &= l + \frac{\left(\frac{n}{2} - m\right)}{F} \times C \\ &= 40 + \frac{(115 - 83)}{178} \times 20 \\ &= \text{Rs. } 43.60\end{aligned}$$

Thus, on an average, a pilgrim family pays Rs. 43.60 per day towards rent for the stay in Udupi.

As high as 76.4% of the pilgrims come to visit the Sri Krishna Mutt in order to have deity's darshan. In the case of 6% of the pilgrims the purpose of visit is more specific. They wish to perform a *pooja* in the Sri Krishna Mutt.

It is interesting to note that among the visitors 4% come in the course of their visit to the bank, 3.2% during their medical treatment at K.M.C. hospital, Manipal, 2% come on their own business and 2.8% come in connection with their children's education. They are all casual visitors to the Sri Krishna Mutt. The pilgrims coming for some other specific purposes account for 5.6%.

**Table 32**  
**PILGRIMS' PURPOSE OF VISIT**

Purpose of visit	No. of families	Percentage
Pilgrimage/to see the temples	191	76.40
To perform pooja	15	6.00
On bank visit (inspection/ H.O. visit)	10	4.00
For medical treatment at K.M.C. Manipal	08	3.20
In connection with children's education (For admission to College & to see them)	07	2.80
On business	05	2.00
To meet relatives here	04	1.60
On Examination duty	02	0.80
On Educational tour	02	0.80
To meet Pejavara Swamiji	01	0.40
To participate in a conference	01	0.40
To write a religious book here	01	0.40
To give a speech in Sri Krishna Mutt	01	0.40
To submit Geetha Lekhan to Geetha Mandira	01	0.40
On L.T.C.	01	0.40
<b>Totals</b>	<b>250</b>	<b>100.00</b>

For 24.8% of the 250 pilgrim families covered by this study, it is their first visit to Udupi. 14.4% of the pilgrims have visited this place once earlier, 19.2% twice earlier, 9.2% thrice earlier and 18.4% of the pilgrims have visited this place several times earlier.

The remaining 14% of the pilgrims have visited Udupi four to ten times earlier.

The above analysis clearly shows that a few visitors who have visited Udupi earlier have not visited the Sri Krishna Mutt. For instance, in the case of the pilgrims visiting the temple for the first time, 2% (26.8-24.8) have not visited the Sri Krishna Mutt during their earlier visits to Udupi. This happens perhaps in the case of visitors who come to Udupi not on pilgrimage but for other purposes.

**Table 33**  
**PILGRIMS' EARLIER VISITS TO UDUPI**

Description	No. of Families	Percentage
Once earlier	36	14.40
Twice earlier	48	19.20
Thrice earlier	23	9.20
Four times earlier	13	5.20
Five times earlier	07	2.80
Six times earlier	02	0.80
Seven times earlier	01	0.40
Eight times earlier	03	1.20
Ten times earlier	09	3.60
Several times earlier	46	18.40
This is for the first time	62	24.80
Totals	250	100.00

**Table 34**  
**PILGRIMS' EARLIER VISITS TO SRI KRISHNA MUTT**

Description	No. of families	Percentage
Once earlier	33	13.20
Twice earlier	46	18.40
Thrice earlier	23	9.20
Four times earlier	13	5.20
Five times earlier	07	2.80
Six times earlier	02	0.80
Seven times earlier	01	0.40
Eight times earlier	03	1.20
Ten times earlier	09	3.60
Several times earlier	46	18.40
This is for the first time	67	26.80
<b>Totals</b>	<b>250</b>	<b>100.00</b>

Among the 250 pilgrim families covered by this study, 66.8% have already visited some other places of pilgrimage before coming to Udupi. 33.2% of the pilgrim families have visited no other place but came to Udupi directly.

As high as 76% of the pilgrim families propose to visit other places during their pilgrimage and 24% of the pilgrim parties propose to go back to their native places directly.

The following are the places already visited by the pilgrim families, in the order of their importance: Dharmasthala 40, Kollur 43, Murudeshwara 37, Subrahmanya 29, Belur and Halebeedu 25, Shringeri 22, Gokarna 19, Kateel and Idgunji 13 each, Horanadu 12 and Pajaka Kshethra 9. (The figures inside the bracket represent the number of families which have already visited the place).

Among the places proposed to be visited by the pilgrim families, the important places are Dharmasthala 100, Subrahmanya 62, Shringeri 40, Kollur 33, Horanadu 26, Murudeshwara 13, Gokarna 9, Pajaka Kshethra and Malpe 7 each, and Kateel 6. (The figures inside the bracket represent the number of families which intend visiting the place).

The first four places stated above, Dharmasthala, Subrahmanya, Shringeri and Kollur are the important places of visit for the pilgrims in addition to Udupi. They are the four important places visited as well as proposed to be visited by the pilgrims.

The data relating to the places already visited and proposed to be visited by pilgrims covered by this survey are presented in the tables below:

**Table 35**  
**PILGRIMS VISITING OTHER PLACES**

Description	Visited		Proposed to visit	
	No. of families	Percentage	No. of families	Percentage
With other places visited or to visit	167	66.80	190	76.00
With no other place visited or to visit	83	33.20	60	24.00
Totals	250	100.00	250	100.00

Statistical Analysis:

Hypothesis:

$H_0$  :  $\frac{1}{4}$  of the visitors are on their pilgrimage only to Udupi.

$$Z = \frac{\hat{p} - p}{\sqrt{\frac{pq}{n}}}$$

$$= \frac{\frac{60}{250} - \frac{1}{4}}{\sqrt{\frac{\frac{1}{4} \times \frac{3}{4}}{250}}}$$

$$\hat{p} = \frac{60}{250}$$

$$p = \frac{1}{4}$$

$$q = 1 - p$$

$$n = 250$$

$$\begin{aligned} &= \frac{0.24 - 0.25}{\sqrt{\frac{0.25 \times 0.75}{250}}} \\ &= 0.3651 \end{aligned}$$

The 'p' value is as high as 0.7114, and hence there is a strong evidence to support the hypothesis.

Therefore, 25% of the pilgrims visiting the Sri Krishna Mutt are on their pilgrimage only to Udupi. They have not visited or propose to visit any other place on this pilgrimage.

Table 36  
OTHER PLACES VISITED BY PILGRIMS

Name of the place	No. of families
Dharmasthala	44
Kollur	43
Murudeshwara	37
Subrahmanya	29
Belur and Halebeedu	25
Shringeri	22
Gokarna	19
Idgunji	13
Kateel	13
Horanadu	12
Pajaka Kshethra	09
Other 38 places	84



Table 37

## OTHER PLACES PROPOSED TO BE VISITED BY PILGRIMS

Name of the place	No. of Families
Dharmasthala	100
Subrahmanya	62
Shringeri	40
Kollur	33
Horanadu	26
Murudeshwara	13
Gokarna	09
Pajaka Kshethra	07
Malpe	07
Kateel	06
Other 28 places together	54

Among the 250 pilgrim families 83.6% take their breakfast in hotels, 6% in the Sri Krishna Mutt, 2% in the houses of friends and relatives and 2% prepare their own breakfast. The remaining 5.6% do not take any breakfast.

As far as the lunch is concerned, 68% of the pilgrims have their food in the Sri Krishna Mutt. 27.6% have their lunch in hotels

and 0.8% prepare their lunch themselves. 1.2% of the pilgrims do not take any food at all in the noon.

71% of the pilgrims have their supper in the Sri Krishna Mutt, 20% of the pilgrims have supper in hotels and 0.8% of the pilgrims prepare their supper themselves. 4% of the pilgrims do not take their evening meal.

Free food is provided in the Sri Krishna Mutt twice daily (lunch and supper) to all the pilgrims irrespective of their religion, caste and creed. Nearly 30% of the pilgrims do not eat in the Sri Krishna Mutt.



MASS FEEDING IN SRI KRISHNA MUTT

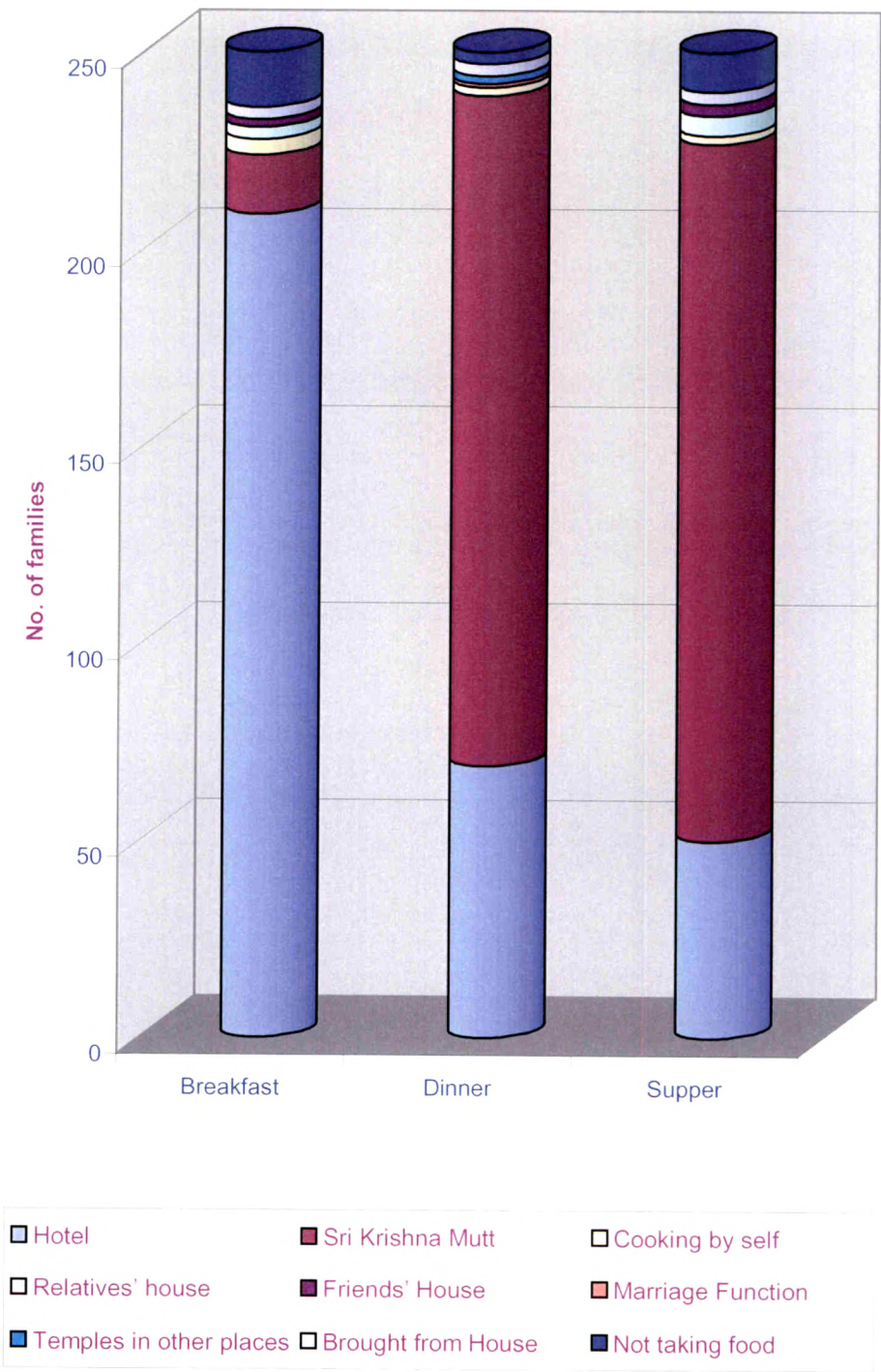
**Table 38**  
**PLACES FROM WHERE PILGRIMS TAKE FOOD**

Place of Food	Breakfast		Dinner		Supper	
	No. of families	Percentage	No. of families	Percentage	No. of families	Percentage
Hotel	209	83.60	69	27.60	50	20.00
Sri Krishna Mutt	15	6.00	170	68.00	177	70.80
Cooking by self	04	1.60	02	0.80	02	0.80
Relatives' house	03	1.20	-	-	05	2.00
Friends' House	02	0.80	-	-	03	1.20
Marriage Function	-	-	01	0.40	-	-
Temples in other places	-	-	02	0.80	-	-
Brought from House	03	1.20	03	1.20	03	1.20
Not taking food	14	5.60	03	1.20	10	4.00
Totals	250	100.00	250	100.00	250	100.00

Of the 250 pilgrim families surveyed, nearly 40% do not offer any seva in the Sri Krishna Mutt. These are pilgrims visiting the Sri Krishna Mutt not for the purpose of performing any pooja but just to see the temple.



PLACES FROM WHERE PILGRIMS TAKE FOOD



Nearly 60% of the pilgrims visiting the Sri Krishna Mutt offer different sevas in the Mutt. The important sevas offered by them in the Sri Krishna Mutt are *Halubenne Santharpane* (17.45%), *Gold Cradle Seva* (10.07%), *Panchamrithabhisheka* (8.72%), *Kolalu* (Flute) *Seva* (7.38%), *GoPooja* (6.71%), *Tulasi Archane* (6.04%), *Sahasranamarchane* (5.37%), etc.

Among the pilgrims who offer sevas, 95% offer different sevas at the shrine of Sri Krishna, and 2% at the shrine of Sri Mukhyaprana. The remaining 3% perform special ceremonies and rites like *Upanayanam* (Thread Ceremony), *Homa*, *Chaula*, *Shradda*, *Tulabhara*, etc.

The costs of sevas offered by the pilgrims are Rs. 50 (in the case of 30% of the pilgrims offering seva), Rs. 75 (15%) and Rs. 100 (12%). There are pilgrims who offered sevas cost ranging between Rs. 125 to Rs. 18,000.

The data relating to the sevas offered by pilgrims are presented in the following tables:

Table 39  
PILGRIMS OFFERING SEVA

Description	No. of Families	Percentage
Pilgrims offering some seva	149	59.60
Pilgrims not offering any seva	101	40.40
Totals	250	100.00

Statistical Analysis:

The following hypotheses are set :

$H_0$  : The proportions of pilgrims offering seva and not offering seva are the same.

$H_1$  : The proportion of pilgrims offering seva is significantly greater than that of pilgrims not offering seva.

The test statistic is :

$$\begin{aligned}
 Z &= \frac{\hat{p} - p}{\sqrt{\frac{pq}{n}}} \\
 &= \frac{\frac{149}{250} - \frac{1}{2}}{\sqrt{\frac{\frac{1}{2} \times \frac{1}{2}}{250}}} \\
 &= \frac{0.596 - 0.5}{\sqrt{\frac{0.5 \times 0.5}{250}}} \\
 &= 3.036
 \end{aligned}$$

$\hat{p} = \frac{149}{250}$ $p = \frac{1}{2}$ $q = 1 - p$ $n = 250$
--

The 'p' value is 0.0024. There is a strong evidence that the proportion of pilgrims offering sevas is significantly more than that of those not offering sevas.

Table 40  
SEVAS OFFERED BY PILGRIMS

Name of the Seva	No. of Families	Percentage
<i>Halu Benne Samarpane</i>	26	17.45
Gold Cradle Seva	15	10.07
<i>Panchamrathabhisheka</i>	13	8.72
<i>Kolalu Seve</i>	11	7.38
<i>Gopooja</i>	10	6.71
<i>Tulasi Archane</i>	09	6.04
<i>Sahasranamarchane</i>	08	5.37
<i>Ashtottararchane</i>	07	4.70
<i>Mahapooja</i>	06	4.03
<i>Ksheerabhisheka</i>	06	4.03
<i>Alankara Pooja</i>	06	4.03
Special Ceremonies	04	2.68
Other 15 sevas together	28	18.79
Totals	149	100.00



### Statistical Analysis:

The modal seva among the sevas offered by the pilgrims is 'Halubenne Samarpane'. Thus, the most popular seva offered by the pilgrims is 'Halubenne Samarpane'

**Table 41**

### SHRINES AT WHICH SEVAS ARE OFFERED BY PILGRIMS

Name of the shrine	No. of families	Percentage
Shrine of Sri Krishna	142	95.30
Shrine of Sri Mukhyaprana	03	2.02
Not applicable (i.e. special ceremonies)	04	2.68
Totals	149	100.00

**Table 42**  
**COST OF SEVAS OFFERED BY PILGRIMS**

Seva Amount (in Rs.)	No. of families	Percentage
20	01	0.67
25	03	2.01
50	45	30.20
75	23	15.44
100	18	12.09
125	09	6.04
150	11	7.39
200	03	2.01
250	10	6.72
300	01	0.67
500	08	5.37
750	01	0.67
1,000	03	2.01
1,500	01	0.67
2,000	02	1.34
3,000	03	2.01
4,000	01	0.67
5,000	01	0.67
8,000	04	2.68
18,000	01	0.67
<b>Totals</b>	<b>149</b>	<b>100.00</b>

### Statistical Analysis:

The average seva amount paid by pilgrim families is :

$$\bar{X} = \frac{\sum fx}{N}$$

$$= \frac{93295}{149}$$

$$= \text{Rs. } 626$$

The arithmetic mean of the seva amount paid by pilgrim families is Rs. 626.

Nearly 77% of the pilgrims know about the other institutions in and around Udupi and nearly 56% have actually visited such institutions. Nearly 23% of them do not know even the name of any institution in and around Udupi. 44% of the pilgrims have not visited any institution other than the Sri Krishna Mutt.

The fact that 77% of the pilgrims have knowledge of the institutions in and around Udupi region indicates that majority of these pilgrims are quite familiar with this region.

The important institutions in Udupi region known to pilgrims of the Sri Krishna Mutt, are K.M.C Hospital (31.6%) Poornaprajna College, Udupi (10.8%), M.G.M. College, Udupi (10%), M.I.T. Manipal (6%), Banks in Udupi and Manipal (4.8%) and Ambalpady Temple (1.6%). The other 21 institutions known to pilgrims account for 12.4%.

The important institutions actually visited by pilgrims are K.M.C. Hospital, Manipal (27.6%), Poornaprajna college, Udupi (6.4%), M.G.M. College, Udupi (5.6%), Banks in Udupi and Manipal (2.8%), M.I.T. Manipal (2.4%) and Ambalpady Temple (1.2%).

K.M.C. Hospital, Manipal is the most prominent institution known to the pilgrims of the Sri Krishna Mutt. This is quite natural, since this hospital happens to be the most famous hospital in South India.

Udupi is well known for good medical and banking facilities and for very good educational institutions and temples. From the above analysis it is clear that pilgrims are aware of them.

Table 43  
PILGRIMS' KNOWLEDGE OF OTHER INSTITUITONS

Description	Institutions known (Percentage)	Institutions visited (Percentage)
Known/Visited	77.25	55.95
Not known/Not Visited	22.75	44.05
Totals	100.00	100.00

Statistical Analysis:

Hypothesis :

H<sub>0</sub> : 80% of the visitors know about some or the other institution  
in and around Udupi.

$$Z = \frac{\hat{p} - p}{\sqrt{\frac{pq}{n}}}$$
$$= \frac{\frac{77.25}{100} - \frac{80}{100}}{\sqrt{\frac{0.8 \times 0.2}{250}}}$$
$$= 1.09$$

$$\hat{p} = \frac{77.25}{100}$$
$$p = 0.8$$
$$q = 1 - p$$
$$n = 250$$

The 'p' value is as high as 0.28 and hence there is a strong evidence to support the hypothesis.

Therefore 80% of the pilgrims visiting the Sri Krishna Mutt know about some other institutions in and around Udupi. Majority of the pilgrims coming to Udupi are familiar with this region.

*Table 44*

**INSTITUTIONS KNOWN TO/ VISITED BY PILGRIMS**

Name of the institution	Institutions known		Institutions visited	
	No. of Families	Percentage	No. of Families	Percentage
K M C Hospital, Manipal	79	31.60	69	27.60
Poornaprajna College, Udupi	27	10.80	16	6.40
M G M College, Udupi	25	10.00	14	5.60
Manipal Institute of Technology	15	6.00	6	2.40
Banks in Udupi and Manipal	12	4.80	7	2.80
Ambalpady Temple	4	1.60	3	1.20
Other 21 and 16 institutions	31	12.40	25	10.00
Not known / not visited	57	22.80	110	44.00
Totals	250	100.00	250	100.00

Nearly 8% of the pilgrims covered by this sample study, do not take any prasadam from the Sri Krishna Mutt to their native places. But, 92% of them take home one or other type of prasadam from here.

Of the pilgrims taking prasadam from the Sri Krishna Mutt to their homes those who take Seva Prasadam account for 41.05%. The Seva Prasadam is given by the Paryayam Swamiji at 'Sarvajna Peetha' to the pilgrims offering sevas in the Sri Krishna Mutt. Out of the remaining 58.95%, 31% take 'Panchakajjaya', 18.78% 'Laddu', 7.86% 'Kallusakkare' (sugar candy), 0.87% 'Poorna Prasada' and 0.44% take 'Manthrakshathe' from the Sri Krishna Mutt.

41.92% of the pilgrims take prasadam from the Paryayam Swamiji. This includes the 41.05% stated above, where the Seva Prasadam is received by the pilgrims from the Paryayam Swamiji for the different sevas offered by them. The remaining 0.87% are the pilgrims who do not offer any seva but still get prasadam from the Paryaya Swamiji. Perhaps, they are the visitors who are in close association with or specially invited by the mutt.

57.21% of the pilgrims, who take prasadam to their homes, get from the 'Counter' specially meant for the purpose in the Sri Krishna Mutt. Those who take prasadam from private shops outside the mutt account for 0.87%. Such pilgrims take some food item from some private shop in the vicinity of the mutt presuming

it to be the Prasadam from the Sri Krishna Mutt. Those are the pilgrims who are not aware of the availability of the prasadam for a very reasonable price at 'Prasadam Counter' in the Sri Krishna Mutt. That is why they take home something which is not 'prasadam' believing it to be 'Prasadam'.

Of the pilgrims taking prasadam to their homes, 24.89% take it for the members of their family, 44.1% for relatives, 22.27% for friends, 2.18% for neighbours, 0.44% for students and 0.44% for colleagues. 5.68% of such pilgrims take prasadam but do not take it home.

*Table 45*  
PILGRIMS TAKING PRASADAM

Description	No. of families	Percentage
Pilgrim families taking prasadam	229	91.60
Pilgrim families not taking prasadam	21	8.40
Totals	250	100.00



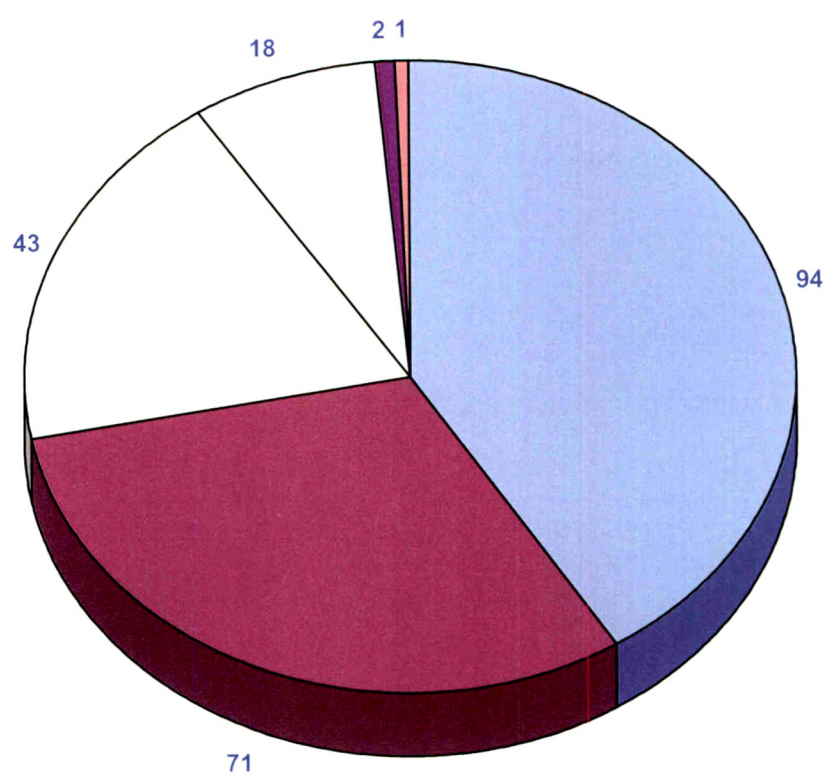
**Table 46**  
**TYPE OF PRASADAMS TAKEN BY THE PILGRIMS**

Name of the Prasadam	No. of families	Percentage
Seva Prasadam	94	41.05
Panchakajjaya	71	31.00
Laddu	43	18.78
Kallusakkare	18	7.86
Poorna Prasadam	02	0.87
Manthrakshathe	01	0.44
Totals	229	100.00

**Table 47**  
**FROM WHERE PRASADAMS ARE TAKEN**

From where prasadam is taken	No. of families	Percentage
From Swamiji	96	41.92
From the mutt counter	131	57.21
From private shops	02	0.87
Totals	229	100.00

PRASADAMS TAKEN BY PILGRIMS



<input type="checkbox"/> Seva Prasadam	<input type="checkbox"/> Panchakajjaya	<input type="checkbox"/> Laddu
<input type="checkbox"/> Kallusakkare	<input type="checkbox"/> Poorna Prasadam	<input type="checkbox"/> Manthrakshathe

**Table 48**  
**FOR WHOM PRASADAMS ARE TAKEN BY PILGRIMS**

For whom Prasadam is taken	No. of families	Percentage
For family members	57	24.89
For relatives	101	44.10
For friends	51	22.27
For neighbours	05	2.18
For students	01	0.44
For colleagues	01	0.44
For self	13	5.68
Totals	229	100.00

Of the pilgrims in the sample population, 22% do not purchase any memento in Udupi. 78% of the pilgrims visiting Udupi take something or other for their own use or in order to give the same to some body in their native place. Such pilgrims purchase in Udupi a variety of items ranging from a rare sandal wood mantapam to the petty items such as *Gulla* (a special type of vegetable), Jasmine flower, state lottery ticket, etc.

Among the pilgrims purchasing some commodities in Udupi, 27.4% purchase different varieties of photos with different

images of God. Other items purchased include cassettes (14.98%), idol of Sri Krishna (9.84%), chain with locket of God (6.09%), Gopi Chandanam (5.39%), religious books (4.92%), locket of God (3.75%), pooja articles (3.51%), rings with images of God (2.58%), and other items (21.54%).

**Table 49**  
**PILGRIMS PURCHASING COMMODITIES**

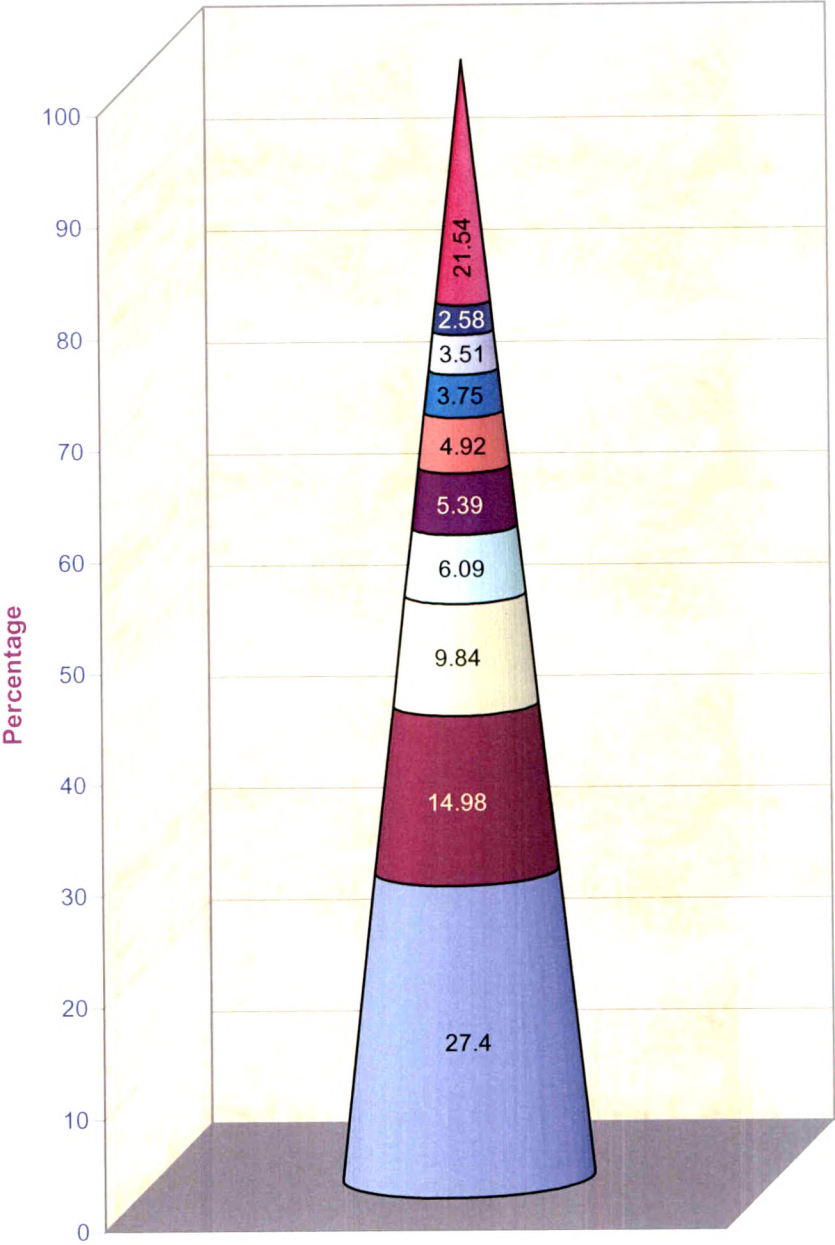
Description	No. of families	Percentage
Pilgrims purchasing some commodity	195	78.00%
Pilgrims not purchasing any commodity	55	22.00%
Totals	250	100.00

**Table 50**  
**ITEMS PURCHASED BY PILGRIMS**

Name of the commodity	Percentage
Photos with image of God	27.40
Cassettes	14.98
Idol of Sri Krishna	9.84
Chains with lockets of God	6.09
Gopi Chandanam	5.39
Religious books	4.92
Locket of God	3.75
Pooja articles	3.51
Rings with image of God	2.58
Other 31 items together	21.54
Total	100.00

63% of the pilgrims come by bus to Udupi, 15% come in their own cars and 7% by hired vehicles, taxis/van/bus. Those who come by train account for nearly 3%, 10% come by bus and train and mere 1% come by bus, train and taxi. Pilgrims who come here by flight and taxi account for a very negligible percentage (i.e. 0.4%).

ITEMS PURCHASED BY PILGRIMS



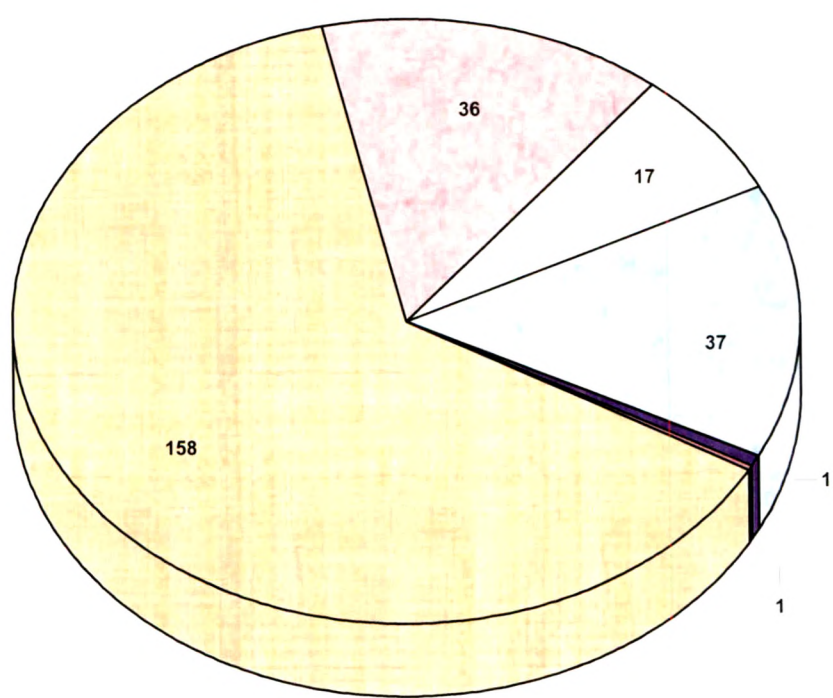
- |                          |                            |
|--------------------------|----------------------------|
| Photos with image of God | Cassettes                  |
| Idol of Sri Krishna      | Chains with lockets of God |
| Gopi Chandanam           | Religious books            |
| Locket of God            | Pooja articles             |
| Rings with image of God  | Other 31 items together    |

**Table 51**  
**PILGRIMS' MODE OF TRANSPORTATION**

Mode of transport	No. of pilgrims		Percentage	
Bus	158		63.20	
Own car	36		14.40	
Hired Taxi	03		1.20	
Hired van/bus etc.	<u>14</u>	17	<u>5.60</u>	6.80
Train	08		3.20	
Train and bus	26		10.40	
Train, bus & taxi	<u>03</u>	37	<u>1.20</u>	14.80
Motor cycle	01		0.40	
Flight & taxi	01		0.40	
Totals	250		100.00	

Pilgrims usually put money in *Hundies* (money collection boxes) when they visit temples and mutts. Many of the pilgrims of the Sri Krishna Mutt covered by this survey have put money in different *hundies* installed at different places of the mutt. There are 14 normal size *hundies* and 3 big *hundies* for the offerings. The *hundy* collection is one of the major sources of income of the Sri Krishna Mutt.

PILGRIMS' MODE OF TRANSPORTATION



<input type="checkbox"/> Bus	<input type="checkbox"/> Own car
<input type="checkbox"/> Hired Taxi/van/bus Etc.	<input type="checkbox"/> Train, bus & taxi
<input type="checkbox"/> Motor cycle	<input type="checkbox"/> Flight & taxi



The amount of money put in the *hundis* by pilgrims varies from Re. 0.20 to Rs. 500. According to the survey data, the amounts put in the *hundies* by pilgrims are Rs. 10 and below (17.2%), Rs. 11 to 20 (34.4%), Rs. 21 to 30 (6.40%), Rs. 31 to 50 (12.40%), Rs. 51 to 100 (11.20%), Rs. 101 to 150 (3.60%), Rs. 200 to 500 (2.40%) and Rs. 1000 to 1500 (0.80%). 1.6% of the pilgrims do not reveal the amount of money put in *hundies* by them.

*Table 52*  
**AMOUNT PUT IN HUNDIES BY PILGRIMS**

Amount put in <i>Hundi</i> (in Rs.)	No. of families	Percentage
0.20	09	3.60
1.00	02	0.80
2.00	02	0.80
5.00	19	7.60
5.25	07	2.80
7.00	02	0.80
8.00	01	0.40
10.00	01	0.40
11.00	01	0.40
13.00	02	0.80
15.00	72	28.80
17.00	01	0.40
20.00	10	4.00
21.00	03	1.20
25.00	11	4.40
30.00	02	0.80
40.00	03	1.20
50.00	28	11.20
51.00	01	0.40
75.00	01	0.40
100.00	26	10.40
101.00	07	2.80
108.00	01	0.40
150.00	01	0.40
200.00	02	0.80
400.00	02	0.80
500.00	02	0.80
1008.00	01	0.40
1500.00	01	0.40
500.00	02	0.80
Do not put anything	23	9.20
Do not wish to say	04	1.60
<b>Totals</b>	<b>250</b>	<b>100.00</b>

### Statistical Analysis:

The modal cash offerings put in the *hundies* by the pilgrims is Rs. 15.

26.4% of the pilgrims have put an amount of Re. 1.00 in the *Harivana* (plate) while taking 'Theertham' (the holy water) in the Sri Krishna Mutt. 17.6% have put Rs. 5.00 in the plate, 16.4% have put Rs. 2.00, 8.4% have put Rs. 10 in the plate.

15.2% of the pilgrims who visit the Sri Krishna Mutt do not put anything in the plate while taking the 'Theertham' 1.6% do not wish to state the amount that they have put in the plate.

**Table 53**  
**AMOUNT PUT IN THE PLATE BY PILGRIMS**

Amount put in plate (in Rs.)	No. of families	Percentage
0.20	01	0.40
0.25	01	0.40
0.50	21	8.40
1.00	66	26.40
1.25	01	0.40
1.50	01	0.40
2.00	41	16.40
3.00	01	0.40
4.00	01	0.40
5.00	44	17.60
8.00	02	0.80
10.00	21	8.40
11.00	02	0.80
15.00	01	0.40
20.00	01	0.40
21.00	01	0.40
25.00	01	0.40
30.00	01	0.40
Do not put anything	38	15.20
Do not wish to say	04	1.60
<b>Totals</b>	<b>250</b>	<b>100.00</b>

### Statistical Analysis:

The modal amount put by the pilgrims in the plate is Re. 1.00. However a significant number of pilgrims have put Rs. 2 and Rs. 5 in the plate.

Among the pilgrims of the Sri Krishna Mutt 0.4% give a donation of Rs. 10,000 to the mutt. Those paying the donation in cash of Rs. 5,000 account for 1.2%, those paying Rs. 3,500 and Rs. 500 account for 0.4% each, those paying Rs. 200 and Rs. 100 account for 0.8% each and the pilgrims paying the donation of Rs. 50 in cash account for 0.4%. 95.6% of these pilgrims state that they do not pay any donation in cash to the Sri Krishna Mutt. All the pilgrims covered by this study state that they do not pay any donation in kind to the Sri Krishna Mutt.

Table 54  
DONATION GIVEN BY PILGRIMS

Amount of donation (In Rs.)	Donation in cash		Donation in kind	
	No. of families	Percentage	No. of families	Percentage
50	01	0.40	-	-
100	02	0.80	-	-
200	02	0.80	-	-
500	01	0.40	-	-
3500	01	0.40	-	-
5000	03	1.20	-	-
10000	01	0.40	-	-
Nothing	239	95.60	250	100.00
Totals	250	100.00	250	100.00

Statistical Analysis:

The arithmetic mean of the amount of donation given by pilgrim families : [applicable to families giving donation in cash]

$$\begin{aligned}\bar{X} &= \frac{\sum fx}{N} \\ &= \frac{29550}{11}\end{aligned}$$

= Rs. 2,686

Thus the pilgrim families, on an average, donate the amount of Rs. 2,686. This applies to only those families which give donation in cash.

As high as 99.6% of pilgrims surveyed for this study are Hindus. The remaining 0.4% are Christians.

Of the pilgrims in the sample population 80.4% are non-Madhvas and 19.6% of the pilgrims belong to the Madhva community.

The followers of Dvaita Philosophy, propagated by Madhvacharya in Udupi about 800 years ago, are called 'Madhvas'. Sri Krishna Mutt and the eight mutts associated to the Sri Krishna Mutt are managed by the people belonging to the Madhva community. Other persons who are not followers of Dvaita Philosophy are called here 'non Madhvas'. In the sample group of pilgrims visiting the Sri Krishna Mutt, persons following Dvaita Philosophy are 19.6% and others are 80.4%.

*Table 55*

**PILGRIMS : RELIGION-WISE CLASSIFICATION**

Description	No. of families	Percentage
Hindu	249	99.60
Christian	1	0.40
Totals	250	100.00

*Table 56*

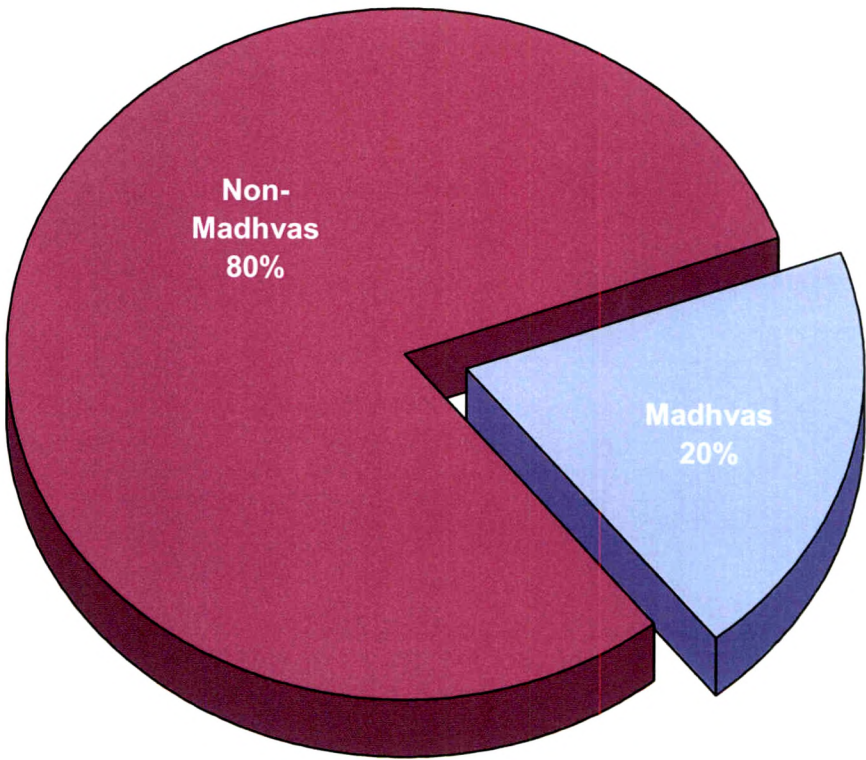
**MADHVA AND NON-MADHVA PILGRIMS**

Description	No. of families	Percentage
Madhvas	49	19.60
Non-Madhvas	201	80.40
Totals	250	100.00

The question, "What comes to your mind on hearing about Udupi?" was posed to every pilgrim family covered by the survey. 7.2% of the pilgrims replied that nothing comes to their mind on hearing about Udupi. 92.8% of the pilgrims recollected something on hearing about Udupi.



MADHVA AND  
NON-MADHVA PILGRIMS



Only Udupi Sri Krishna and nothing else, Udupi Hotels, Sri Madhvacharya, the Sea, Sri Kanakadasa, the Swamijis, the chariots etc., are the important things which come to the mind of pilgrims on hearing about Udupi.

Out of the sample population in the 250 pilgrim families surveyed for this study, 33.6% recollected on hearing about Udupi. "Only Sri Krishna and nothing else". 15.2% of the pilgrims recollected "The Udupi Hotels". "Sri Madhvacharya" and "Sri Kanakadasa" are the two names which 13.2% and 7.6% of the pilgrims respectively recollected on hearing about Udupi.

*Table 57*

WHAT PILGRIMS HEARD ABOUT UDUPI?

Description	No. of families	Percentage
Not recollecting anything	18	7.20
Recollecting something	232	92.80
Totals	250	100.00

**Table 58**  
**WHAT PILGRIMS ASSOCIATE UDUPI WITH?**

Description	No. of families	Percentage to total no. of pilgrim families (250)
Only Sri Krishna, nothing else	84	33.60
Udupi Hotels	38	15.20
Sri Madhvacharya	33	13.20
Sri Kanakadasa	19	7.60
The sea	28	11.20
The Swamijs	24	9.60
Udupi as a place with good medical, transport, education & banking facilities	24	9.60
Educated & cultured people of Udupi	18	7.20
Chariots	14	5.60
K.M.C. Manipal	11	4.40
Madhva philosophy	05	2.00
Festivals	05	2.00
Bhagavad Geetha	04	1.60
Mutts of Udupi	04	1.60
Geetha Mandira	04	1.60
Guruvayur	02	0.80
Udupi brahmin meals	02	0.80

It is mostly through the elders in the family and other people in their native place that the pilgrims get the information about Udupi. In fact, 45.6% of the families surveyed for this study got information about Udupi from the elders in the family and

those belonging to 14.8% from "the people in their native places". The source of information about Udupi in case of 11.6% of families is 'books', in case of 7.6% 'news papers' and in case of 4.8%, the source of information is 'their relatives'. Another 4.8% of the pilgrim families stated that they have the knowledge of Udupi since their childhood.

The data pertaining to different source of information for pilgrims about Udupi are presented in the following table:

**Table 59**  
**INFLUENCERS OF PILGRIMAGE TO UDUPI**

Source of information (influencing agent)	No. of families	Percentage
Elders in the family	114	45.60
People in the native place	37	14.80
Books	29	11.60
News papers	19	7.60
Relatives	12	4.80
Knowledge of Udupi since childhood	12	4.80
Friends	11	4.40
The teacher/spiritual guru	04	1.60
Tour to different places	04	1.60
Visit to K.M.C. Manipal	03	1.20
Colleagues	03	1.20
Tourism map of Karnataka	01	0.40
Cassettes on Udupi Sri Krishna	01	0.40
Totals	250	100.00

Pilgrims who know that there are eight mutts called "*Ashta Mathas*" associated with Sri Krishna Mutt account for 61.6% of the sample population. The rest (38.4%) do not have any knowledge of *Ashta Mathas* here in Udupi.

For the pilgrims who have knowledge of *Ashta Mathas* the important sources of information are, elders in the family (38.96%), books (12.99%), relatives (9.09%), people in the native place (8.44%), knowledge since childhood (8.44%), news papers (8.44%), people who had been on previous visits to this place (4.55%), friends (4.55%), teachers (2.6%) and the local people on this visit (1.94%).

Table 60

PILGRIMS' KNOWLEDGE ABOUT ASHTA MATHAS

Description	No. of families	Percentage
With knowledge of <i>Ashta Muthas</i>	154	61.60
Without knowledge of <i>Ashta Muthas</i>	96	38.40
Totals	250	100.00

Table 61

## PILGRIMS' SOURCE OF INFORMATION ABOUT ASHTA MATHAS

Description	No. of families	Percentage
Elders in the family	60	38.96
Books	20	12.99
Relatives	14	9.09
People in the native place	13	8.44
Knowledge since childhood	13	8.44
News papers	13	8.44
People on previous visit to this place	07	4.55
Friends	07	4.55
Teacher	04	2.60
The local people on this visit to Udupi	03	1.94
Totals	154	100.00

One of the questions posed to the pilgrims covered by the sample survey was "Is it Sri Krishna Mutt or Sri Krishna Temple?".

The pilgrims gave three different answers to this question. For 43.2 % of the pilgrims it is the Sri Krishna Mutt, for 54.4% it is a temple and for 2.4% of the pilgrims it is both a mutt and a temple.

Sri Krishna Mutt is a 'mutt' for the Swamijiis of Udupi and for the local people closely associated with Sri Krishna Mutt and Ashta Mathas. Even according to clause 10 of Section 6 of Hindu

Religious and Charitable Endowment Act (Madras XIX) 1951, as illustrated earlier, it is a mutt.

It is to be noted here that the difference between a 'mutt' and a 'temple' is purely formal in character and as a matter of fact, the temple and the mutt are similar in their nature of functioning. Both mutt and temple are religious institutions meant for public religious worship and for the socio-economic benefit of the public at large.

The opinions of pilgrims on this issue about this institution are presented in the following table:

*Table 62*  
IS IT A MUTT OR TEMPLE?

Description	No. of families	Percentage
It is Sri Krishna Mutt	108	43.20
It is Sri Krishna Temple	136	54.40
It is both a mutt & a temple	06	2.40
Totals	250	100.00

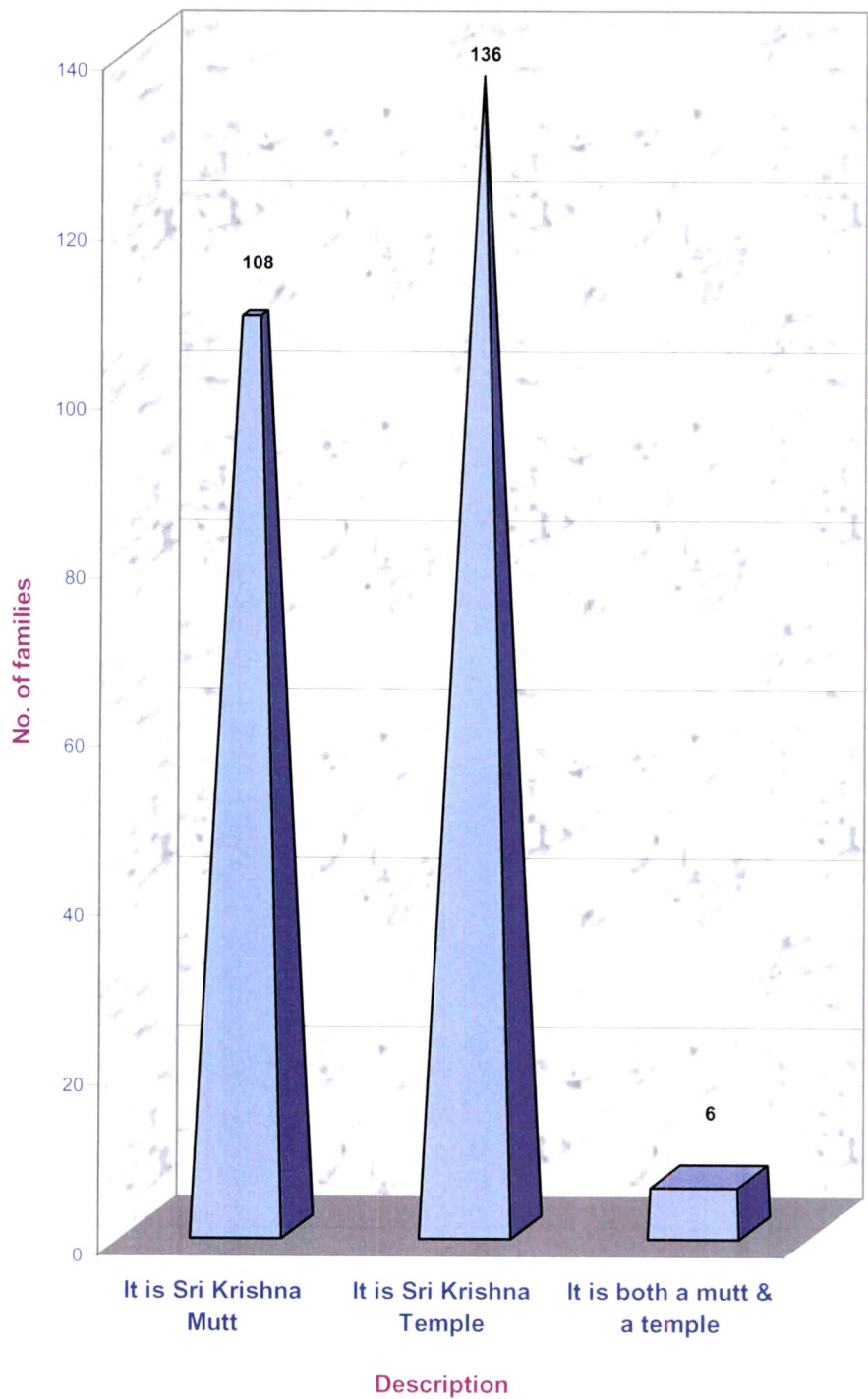
Another interesting question posed to the pilgrims of the sample population was that, "What impressed you most in the

temple?". 7.9% of the pilgrims stated that nothing impressed them in the Sri Krishna Mutt. 92.4% of the pilgrims stated clearly the things which impressed them most in the Sri Krishna Mutt.

As high as 52% of the pilgrims stated that the idol of Sri Krishna impressed them most. For 13.2% of the pilgrims 'the system of pooja performance' in the Sri Krishna Mutt is most impressive. 20% of the pilgrims liked the Temple Cars (chariots) of the Sri Krishna Mutt and 15.2% liked the Car festivals. 5.6% of the pilgrims are most impressed by the hospitality and service to pilgrims in the Sri Krishna Mutt and also 5.6% of the pilgrims appreciated the free mass feeding arrangement.



RESPONSE TO THE QUESTION  
"IS IT A MUTT OR TEMPLE ?"



*Table 63*  
**THINGS IMPRESSED THE PILGRIMS MOST  
IN SRI KRISHNA MUTT**

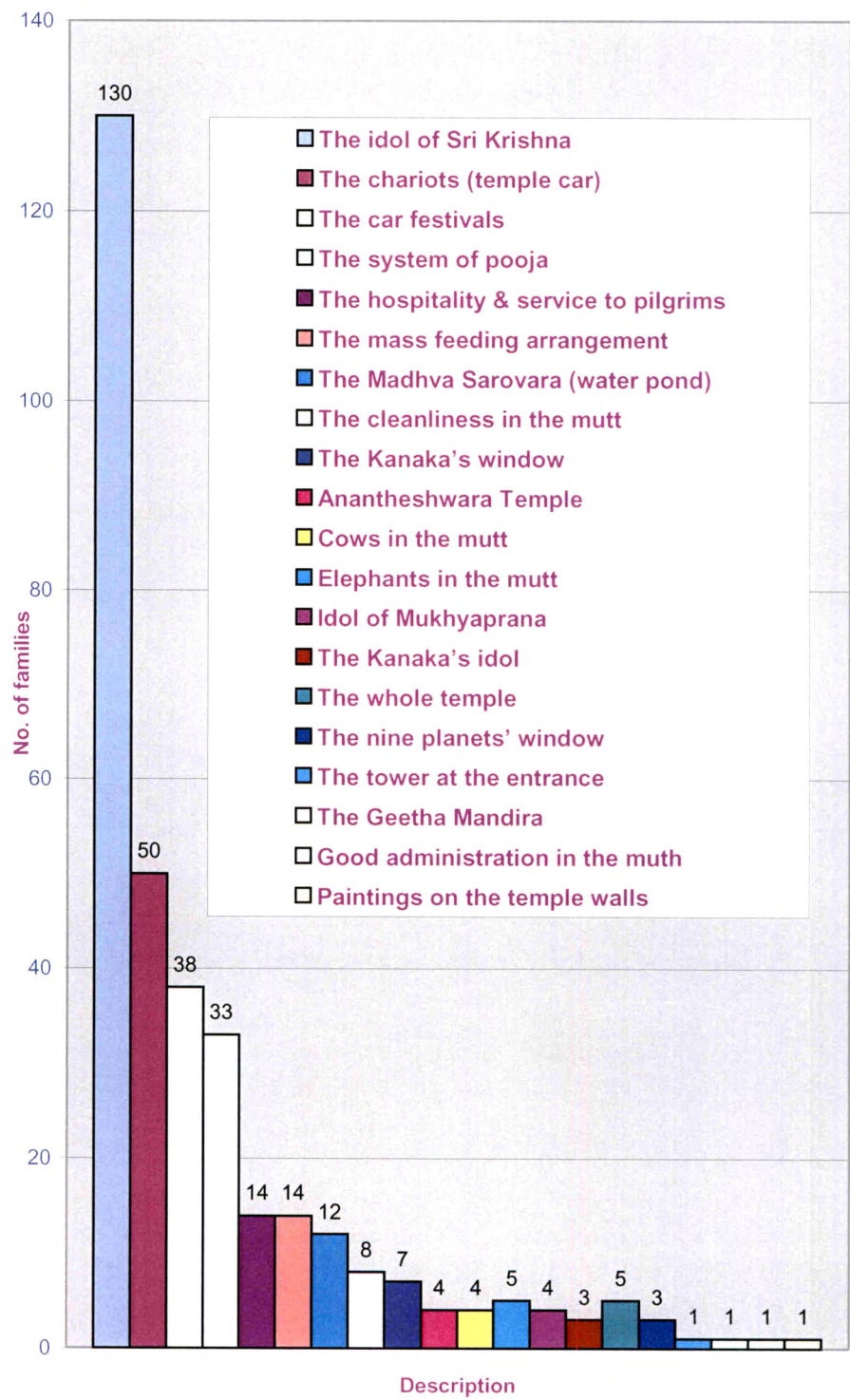
Description	No. of families	Percentage
With something impressed most in Sri Krishna Mutt	231	92.40
With nothing impressed in Sri Krishna Mutt	19	7.60
Totals	250	100.00

Table 64

## WHAT IMPRESSED PILGRIMS MOST IN SRI KRISHNA MUTT?

Description	No. of families	Percentage
The idol of Sri Krishna	130	52.00
The chariots (temple car)	50	20.00
The car festivals	38	15.20
The system of <i>pooja</i>	33	13.20
The hospitality & service to pilgrims	14	5.60
The mass feeding arrangement	14	5.60
The Madhva Sarovara	12	4.80
The cleanliness in the mutt	08	3.20
The Kanaka's window	07	2.80
Anantheshwara Temple	04	1.60
Cows in the mutt	04	1.60
Elephants in the mutt	05	2.00
Idol of Mukhyaprana	04	2.00
The Kanaka's idol	03	1.20
The whole temple	05	2.00
The nine planets' window	03	1.20
The tower at the entrance	01	0.40
The Geetha <i>Mandira</i>	01	0.40
Good administration in the mutt	01	0.40
Paintings on the temple walls	01	0.40

WHAT IMPRESSED PILGRIMS MOST  
IN SRI KRISHNA MUTT?





DECORATED IDOL OF SRI KRISHNA  
(Swamiji performing pooja)

Regarding the factors best liked by the pilgrims in Udupi, nearly 50% of the pilgrims stated that there is nothing special in Udupi (other than the Sri Krishna Mutt) which has impressed them. The remaining 50% of the pilgrims, covered by this sample survey, have something specific in Udupi (apart from the Sri Krishna Mutt) which have impressed them most.

Of the factors liked most by the pilgrims, 11 items are identified. The six most impressive things are, 'Good locality and weather (22.8%)', 'Educated and cultured people of Udupi (17.6%)', 'Good education facility (5.6%)', 'Malpe Beach (3.6%)', 'The Geetha Mandira (3.6%)', 'Good banking facility (3.2%)', and 'Ambalpady Temple (2.4%)'.

Table 65  
PILGRIMS IMPRESSED ABOUT THE THINGS IN UDUPI

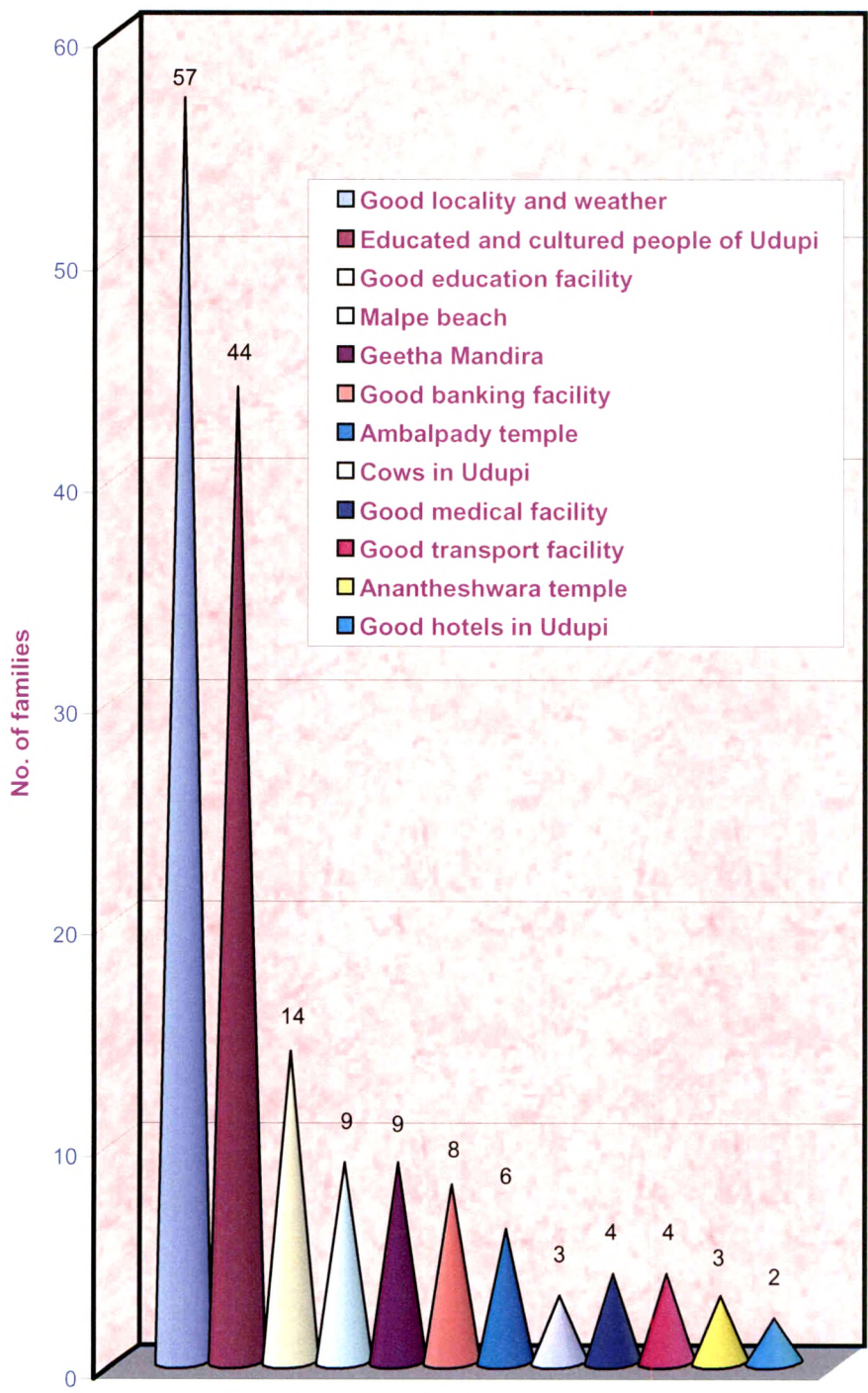
Description	No. of families	Percentage
With something impressed most in Udupi	126	50.40
With nothing impressed in Udupi	124	49.60
Totals	250	100.00

**Table 66**  
**WHAT PILGRIMS LIKE MOST IN UDUPI?**

Description	No. of families	Percentage to total no. of Families (250)
Good locality and weather	57	22.80
Educated and cultured people of Udupi	44	17.60
Good education facility	14	5.60
Malpe beach	09	3.60
Geetha Mandira	09	3.60
Good banking facility	08	3.20
Ambalpady temple	06	2.40
Cows in Udupi	03	1.20
Good medical facility	04	1.60
Good transport facility	04	1.60
Anantheshwara temple	03	1.20
Good hotels in Udupi	02	0.80



WHAT PILGRIMS LIKE MOST IN UDUPI?





To know the major objects of dislike of the 250 pilgrim families, the respondents in each family surveyed (during the time of interview, besides the respondents, other members of the pilgrim family were also invariably present in case of almost all the families) were asked to state the major factors they disliked in Udupi in general and in the Sri Krishna Mutt in particular. In case of nearly 65% of the pilgrim families, it is stated that they have nothing with regard to this place in particular to state as an unpleasant factor and with regard to the Sri Krishna Mutt also 60% of the pilgrim families had nothing as an unpleasant factor.

Among the rest (35% with regard to Udupi and 40% with regard to the Sri Krishna Mutt) of the pilgrim families, one or two objects of dislike per family are identified. The major dissatisfying factors with regard to Udupi are, 'Roads are narrow and not well maintained', 'Poor vehicle parking facility', 'City is not kept clean' and 'This place has very high cost of living'.

The major dissatisfying factors with regard to the Sri Krishna Mutt in particular are, 'Temple premises are not kept clean', 'Temple is very much commercial', 'No good system for *Darshana*

(to see the idol)', 'Arrogance of employees' and 'Poor accommodation facility'.

Table 67

PILGRIMS NOT IMPRESSED ABOUT THE THINGS IN UDUPI

Description	No. of Families	Percentage
With no dissatisfying factor	163	65.20
With some dissatisfying factor	87	34.80
Totals	250	100.00

Table 68

PILGRIMS NOT IMPRESSED ABOUT THE THINGS  
IN SRI KRISHNA MUTT

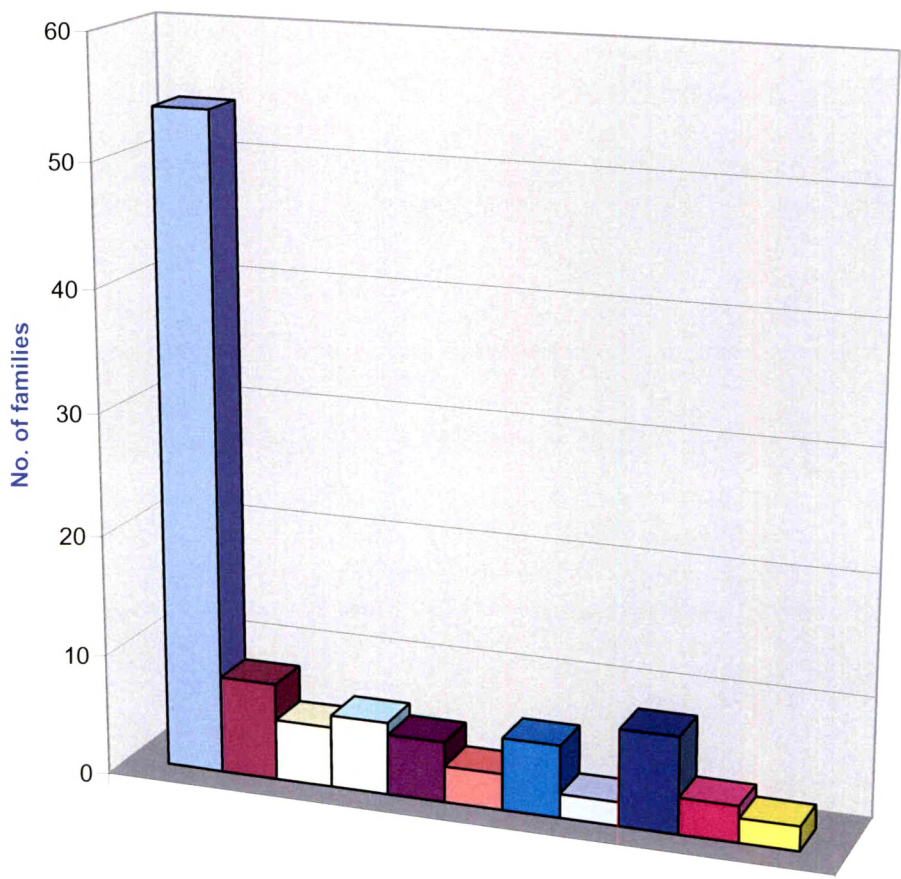
Description	No. of families	Percentage
With no dissatisfying factor	149	59.60
With some dissatisfying factor	101	40.40
Totals	250	100.00

Table 69

## DISSATISFYING FACTORS IN UDUPI RECOGNISED BY PILGRIMS

Dissatisfying factor	No. of families	Percentage to total no. of families (250)
Narrow road with poor maintenance	54	21.60
City is not kept clean	08	3.20
Pan and <i>charmuri</i> shops in the Car Street	05	2.00
Poor vehicle parking facility	06	2.40
The hot climate	05	2.00
No good bus stand in Udupi	03	1.20
No good gardens in Udupi	06	2.40
No good drainage in Udupi	02	0.80
Udupi city is very costly (high cost of living)	08	3.20
Cows and oxen are left to graze on open street	03	1.20
Bars and Non-Veg. hotels in the holy place	02	0.80

DISSATISFYING FACTORS IN UDUPI  
RECOGNISED BY PILGRIMS

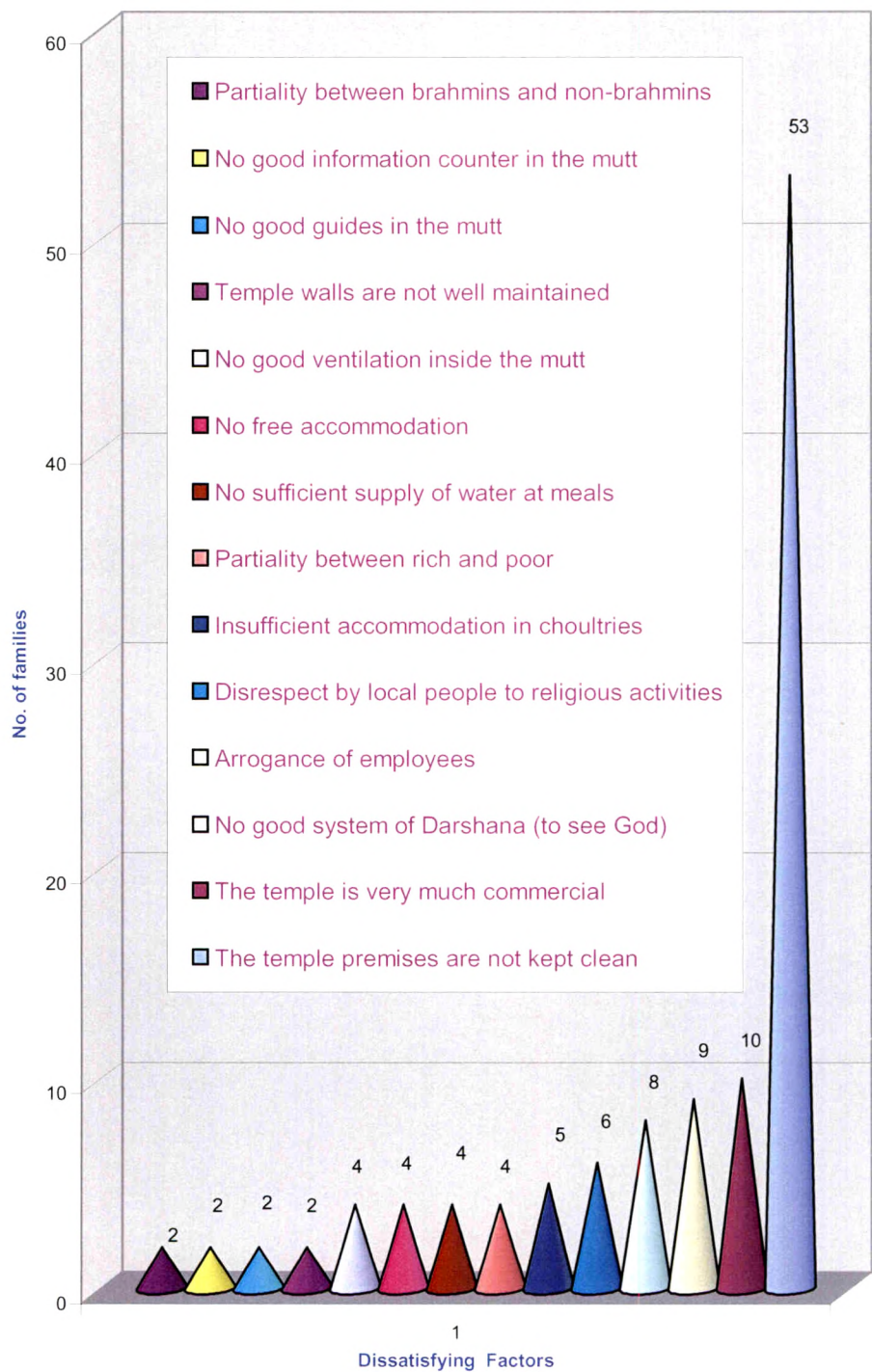


- Narrow road with poor maintenance
- City is not kept clean
- Pan and charmuri shops in the Car Street
- Poor vehicle parking facility
- The hot climate
- No good bus stand in Udupi
- No good gardens in Udupi
- No good drainage in Udupi
- Udupi city is very costly (high cost of living)
- Cows and oxen are left to graze on open street
- Bars and Non-Veg. hotels in the holy place

*Table 70*  
**DISSATISFYING FACTORS IN SRI KRISHNA MUTT**  
**RECOGNISED BY PILGRIMS**

Dissatisfying factor	No. of families	Percentage to total no. of families (250)
The temple premises are not kept clean	53	21.20
The temple is very much commercial	10	4.00
No good system of <i>Darshana</i> (to see God)	09	3.60
Arrogance of employees	08	3.20
Partiality between brahmins and non-brahmin	02	0.80
Partiality between rich and poor	04	1.60
Disrespect by local people to religious activities	06	2.40
No good ventilation inside the mutt	04	1.60
Insufficient accommodation in choultries	05	2.00
No free accommodation	04	1.60
No good information counter in the mutt	02	0.80
No good guides in the mutt	02	0.80
Temple walls are not well maintained	02	0.80
No sufficient supply of water at meals	04	1.60

DISSATISFYING FACTORS IN SRI KRISHNA  
MUTT RECOGNISED BY PILGRIMS



In order to understand the problems encountered by pilgrims, the respondents of all the 250 families were asked to state the specific problems faced by them in this place as well as in the Sri Krishna Mutt. As high as 93% of the pilgrims of the Sri Krishna Mutt stated that they do not face any problem worth mentioning in the Sri Krishna Mutt. As regards this place, 90% of the pilgrims have nothing in particular to state as a problem faced by them in Udupi.

Nearly 7% of the pilgrim families encounter some or the other problem in the Sri Krishna Mutt. Altogether 6 problems faced by the pilgrims are stated by the respondents. The major problems are, 'Poor system of the supply of water at meals', 'Insufficient choultries to pilgrims', 'Improper system of the *darshana* of God' and 'Partiality between brahmins and non-brahmins'.

As regards the problems faced by pilgrims in the Sri Krishna Mutt concealment in the statement made by the pilgrims is very evident. Majority of the pilgrims consider it to be unfair and sinful to state any problems faced by them in a temple or a mutt.

Even as regards the problems faced by pilgrims of the Sri Krishna Mutt on their visit to this place, only 10% of respondents of pilgrim families named the problems faced by them. They identified altogether 8 problems. Important among them are, 'Problem of accommodation', 'Language problem', 'Poor vehicle parking facility', 'Stinking city', 'Poor condition of roads and heavy traffic', 'Overcharge by the rickshaw drivers', etc.

Table 71

## PROBLEMS ENCOUNTERED BY PILGRIMS IN SRI KRISHNA MUTT

Description		No. of families	Percentage
A	No problems encountered	233	93.20
B	The problems encountered:		
	1. Poor system of the supply of water at meals	06	2.40
	2. Insufficient choultries	04	1.60
	3. Improper system to see God	03	1.20
	4. Partiality between brahmins and non-brahmins (food served to brahmins first)	02	0.80
	5. Darshan of God for a short while	01	0.40
	6. Water problem in choultries	<u>01</u> 17	<u>0.40</u> 6.80
Totals		250	100.00



**Table 72**  
**PROBLMS ENCOUNTERED BY PILGRIMS IN UDUPI TOWN**

Description		No. of families	Percentage	
A	No problems encountered	226	90.40	
B	The problems encountered :			
	1. Problem of accommodation	10	4.00	
	2. Language problem	03	1.20	
	3. Poor vehicle parking facility	03	1.20	
	4. Stinking city	02	0.80	
	5. Poor condition of road and heavy traffic	02	0.80	
	6. Over charge by rickshaw drivers	02	0.80	
	7. Difficulty in getting railway tickets	01	0.40	
	8. Loss of <i>chappals</i> just outside the mutt	<u>01</u> 24	<u>0.40</u>	9.60
Totals		250	100.00	

The respondents of all the 250 pilgrim families surveyed are asked to render their suggestions for improvement and growth, in proper direction, of Udupi City in general and the Sri Krishna Mutt in particular. 41.2% of the pilgrim families gave their suggestions for growth of Udupi town and 55.6% suggested ways and means of improving the Sri Krishna Mutt. The rest of the pilgrim families failed to render any suggestions in the matter.

Among the 250 pilgrim families covered by the sample survey for this study, 139 gave as many as 31 very valuable suggestions for the improvement and growth of the Sri Krishna Mutt in the right direction. Among them, the most important suggestions are, 'Temple premises should be kept clean (24%)' 'There should be good information counter in the temple (5.2%)', 'There should be planned construction of buildings in the temple (6.8%)', 'The arrangements for pilgrims to see God should be improved (4.8%)', 'More accommodation should be provided in temple choultries at lower rent (4.8%)', etc.

The data relating to the suggestions given by pilgrims, as regards the Sri Krishna Mutt are presented in the following tables:

Table 73  
PILGRIMS RENDERING SUGGESTIONS ABOUT SRI KRISHNA  
MUTT

Description	No. of families	Percentage
With some suggestions rendered	139	55.60
Without any suggestion rendered	111	44.40
Totals	250	100.00

**Table 74**  
**PILGRIMS' SUGGESTIONS ON IMPROVEMENT OF**  
**SRI KRISHNA MUTT**

Description	No. of families	Percentage to total no. of families (250)
Temple premises should be kept clean	60	24.00
There shall be planned construction of building in the temple	17	6.80
There should be good information counter in the temple	13	5.20
The system to see God should be improved	12	4.80
Free choultries should be available in the temple	11	4.40
More accommodation should be provided in choultries at lower rent	12	4.80
Employees in the temple should be service minded	04	1.60
Temple walls should be white washed periodically	04	1.60
Legends of the temple should be displayed on the temple walls	04	1.60
There shall be a separate queue for those who offer seva	03	1.20
There should not be partiality between brahmins and non-brahmins	03	1.20

Good guides should be there in the temple	03	1.20
Free break fast should be provided in the temple	02	0.80
Madhva philosophy should be properly propagated	02	0.80
More encouragement should be provided for Sanskrit education	02	0.80
Used banana leaves should not be thrown in open space	02	0.80
History of temple should be made known to pilgrims	02	0.80
The Temple cow shed should be kept clean	02	0.80
There should be a place for silent meditation in the temple	01	0.40
Temple should not be commercialised	02	0.80
Proper ventilation should be there inside the temple	01	0.40
Madhva Sarovara should be kept clean.	01	0.40
There should be permanent paid employees	01	0.40
Persons knowing English should be there in the information counter	01	0.40
There should not be pan shops in temple area	01	0.40
Temple should be made more attractive to pilgrims	01	0.40
Wastage in the free mass feeding should be avoided	01	0.40

Much needs to be done by the authorities of the Sri Krishna Mutt for the sake of the comfort and convenience of visitors and pilgrims. The mutt premises and surroundings are to be kept adequately clean, neat and healthy. The provision of adequate accommodation at nominal rent, clean drinking water facility, fair and polite treatment by the mutt employees, establishment of a counter for the reservation of railway births and bus seats, prompt medical attention to the pilgrims during emergencies etc. will certainly help in keeping the pilgrims happy and contented.

Further, suggestion boxes may be installed in the mutt premises to collect from time to time the feelings and suggestions of pilgrims and visitors. This will help to have further improvement in the Sri Krishna Mutt.

Among the 250 pilgrim families surveyed 103 gave 12 valuable suggestions for improvement of Udupi city. Though it is not easy to put all these suggestions into practice, they are really valuable in the sense that, they have identified the areas which need improvement. The important suggestions given by pilgrims are 'Roads should be widened and improved (24.4%)', 'More trees should be grown by the side of roads in the city (5.2%)', 'City

should be kept clean (5.2%)', 'Good vehicle parking facility should be provided (4.4%)', 'Correct direction signals on roads leading to temple should be provided' (2.8%), and 'The Car street should be made free from vehicles (2% )'.

The data relating to the suggestions given by pilgrims, as regards the town are presented in the following tables:

**Table 75**  
**PILGRIMS RENDERING SUGGESTIONS ABOUT UDUPI**

Description	No. of families	Percentage
With some suggestions rendered	103	41.20
Without any suggestion rendered	147	58.80
Totals	250	100.00

Table 76

## PILGRIMS' SUGGESTIONS ON IMPROVEMENT OF UDUPI CITY

Description	No. of families	Percentage of total no. of families (250)
Roads should be widened and improved	61	24.40
More trees should be grown by the side of roads	13	5.20
City should be kept clean	13	5.20
Good vehicle parking facility should be provided	11	4.40
Correct direction signals should be provided on either sides of roads	07	2.80
Car Streets should be made free from vehicles	05	2.00
More garden should be grown in the city	03	1.20
Udupi bus stand should be improved	02	0.80
There should not be any shops in car street near the temple	01	0.40
Local people should participate more in temple activities	01	0.40
Good facility should be made available to go to St. Mary's Island	01	0.40
Malpe Beach should be improved	01	0.40
Over speed of private vehicles should be avoided	01	0.40

The data and information collected by the sample survey of 250 pilgrim families consisting of the representative population of 735 persons, have been utilised to give an account of the socio-economic influence of the Sri Krishna Mutt on the life of the

people in the following Chapter No. VI titled "SRI KRISHNA MUTT'S IMPACT ON THE SOCIO-ECONOMIC LIFE OF THE REGION".

Further, these data have also been used as the basis for certain practicable suggestions made in the VII Chapter titled "RESUME" for further improvement in the functioning of the Sri Krishna Mutt.



## CHAPTER - VI

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### *Sri Krishna Mutt's Impact on the Socio-Economic Life of the Region*

Historically, Udupi has been not only an important religious centre but also a great centre of learning. The religious institutions here acted as centres of social welfare and always tried to prove their social relevance. They provided a very rich socio-cultural dimension to this place. As a result, Udupi today has a unique identity in the educational and cultural map of India.

Udupi is a temple town on the West Coast in the State of Karnataka and has many a unique feature that distinguishes it from its counterparts in India. As a centre of pilgrimage, as a seat of ancient learning, as a centre of modern education and as a centre of India's glorious culture Udupi is second to none.

The analysis of the socio-economic impact of the Sri Krishna Mutt on the people of Udupi region is supported by data and information gathered through interviews with various persons related to the activities of the Sri Krishna Mutt and the associated eight mutts. Apart from prominent members of the public, past and present Divans and other senior employees of the eight Udupi mutts have been consulted in the matter. Pontiffs of the eight mutts associated with the Sri Krishna Mutt have also been

personally interviewed and their expert opinions on the socio-economic impact of the Sri Krishna Mutt have been gathered.

The data and information, collected through the sample survey of pilgrims and visitors have been utilised in assessing the influence of this institution on the socio-economic life of the people. Secondary data collected from books, journals and other written materials have also been used for this analysis. However, the bulk of details on socio-economic influence of the Sri Krishna Mutt have been the outcome of conversations with the prominent members of the public, closely associated with the mutts.

The history of India's cultural heritage clearly reveals that the places of worship were not simply concentrating on *poojas*, discourses and training of disciples. They were important centres of education, art and literature, music and dance, fine arts and architecture, sports and games, yoga and meditation etc. They also acted as tribunals to settle village disputes, centres of faith healing of physical and mental maladies, assemblies to discuss welfare programmes etc. Thus the centres of worship in India were also centres of social upliftment and progress of the region.

Religious institutions today cannot function in isolation divorced from peoples' needs. They become relevant only in relation to how they conduct themselves towards the society around them. People in many a case, turn to these institutions in their social, economic and psychological distress. These institutions today, therefore, cannot be only religious centres devoted to religious congregation but should also be centres of learning and cultural process. They should be sensitive to the social, economic, cultural and emotional needs of the society around them.

Chandreshwara and Anantheshwara are the two ancient temples of Udupi. These two were important centres of religious and socio-cultural activities of the people of the region till Madhva installed the idol of Sri Krishna at his mutt in Udupi in 1278 C. E. After Madhva consecrated the unique idol of Sri Krishna here, the older temples, Chandreshwara and Anantheshwara lost their prominence and Udupi became primarily the place of Sri Krishna. The township gained prominence and the name and fame of this region started spreading far and wide.

The worship of the idol of Sri Krishna begun by Madhva in Udupi has been continuing in an unbroken succession. Madhva ordained eight of his young disciples to continue the worship after him. These are the progenitors of the eight mutts in Udupi which are a feature of Udupi's life.

Sri Krishna Mutt and the eight mutts in Udupi are intimately associated. It is the heads of these eight mutts who take up the responsibility of maintaining the Sri Krishna Mutt for a period of two years each, by rotation.

All the eight mutts in Udupi are thus, jointly responsible for the development and growth of the Sri Krishna Mutt and for its socio-economic contributions to the people of Udupi region. However, whenever a mutt takes over the administration of this public institution for a period of two years, that particular mutt chalks out independently the activities for the period. Each of the eight mutts, thus, fulfills its share and responsibility of joint trusteeship by taking the total custody of the Sri Krishna shrine for the period of two years.

Conceptually the Sri Krishna Mutt is a public institution managed by eight private mutts. Thus it incorporates the efficiency of private management as well as the potential to serve as a public institution. It is a privately managed public institution. This unique character of this institution makes it different from other types of institutions in this region, which are either public or private.

Sri Krishna Mutt has been more of a social institution than of any other kind. Though many institutions - educational, cultural industrial etc., have come into existence over the years in this region, they have been mostly sectoral in character. Their impact has been mostly on their sectors only. On the other hand, the impact of the Sri Krishna Mutt has been on all sectors. This is not a sectoral institution, but to be precise, it is a universal institution, an all-embracing institution.

The different pontiffs of the eight mutts attached to the Sri Krishna Mutt have established from time to time, different institutions in Udupi region and also in different parts of the country. The eight mutts of Udupi working for the Sri Krishna Mutt are, thus, also engaged in the administration of a series of

institutions under them like educational institutions for traditional and secular learning, choultries, student hostels, charity hospitals, old age homes, orphanages, etc. All such institutions are also mainly for the benefit of all sectors of the society.

The system of administration of the Sri Krishna Mutt on the one hand and of the associated eight mutts and the institutions under them, on the other, has been very complex.

The institutional impact of the functioning of all these institutions on the society has also been spectacular. Sri Krishna Mutt, as an institution, is particularly significant, considering its socio-economic impact on the people of the region.

Sri Krishna Mutt collects money from the local devotees, pilgrims and visitors. The 'Seva' collections and 'Hundi' collections are its major sources of income. The mutt also collects money by the sale of coconuts, *prasada*, photos, cassettes etc. The money so collected by the Sri Krishna Mutt, is spent by the mutt itself for the benefit of the people at large.



SANSKRIT COLLEGE



Sri Krishna Mutt serves as an agent of social redistribution of wealth. The money spent by the Sri Krishna Mutt on religious, cultural and socio-economic activities is well utilised. Sri Krishna Mutt, through its religious and socio-economic activities collects money from the people, mainly from the rich and distributes the same among all classes of people, mainly the poor. Hence money spent by the Sri Krishna Mutt on its various activities is in fact money well distributed.

Sri Krishna Mutt is known for centuries for its legendary mass feeding in the form of free food *prasada*. In recent years the scope of this traditional mass feeding has widened quantitatively as well as qualitatively.

In the Sri Krishna Mutt, at present, nearly five thousand people are given free food twice daily. Nearly 2000 students from about 40 schools and colleges, 200 widows / orphans and nearly 2000 to 3000 pilgrims and visitors take free food in the Sri Krishna Mutt every day.

The two daily meals are provided to all of them, absolutely free, irrespective of their caste and creed. Apart from them, nearly

200 special invitees and Sanskrit scholars (only brahmins) are provided the "Chowki Prasada" (i.e., special lunch) every noon along with the Paryayam Swamiji and other swamijis. On special occasions the mass feeding arrangement is done on a large scale.

Apart from the usual free meals to the students of schools and colleges provided two times a day in the Sri Krishna Mutt premises, a scheme is being envisaged by the Sri Krishna Mutt to provide free midday meals to the students studying in different public and Government aided Kannada Medium Primary Schools, without caste discrimination, in the respective school premises themselves.

Obviously this scheme, the feeding at school, has widened the reach of the Sri Krishna Mutt in helping the poor and needy students of this region and hence it is well received by the general public.



FEEDING AT SCHOOL

Perhaps the most impressive social benefit programme of the Sri Krishna Mutt is the system of free meals provided for the patients undergoing medical treatment in the Government Hospitals in Udupi and Kasturba Medical College Hospitals in Udupi and Manipal. Food is served in these famous health care centres to the needy patients and also their relatives/care takers twice a day. This facility is made use of in these hospitals by people of all religions irrespective of caste or creed. The responsibility of the respective hospitals is only to collect the food from the mutt and distribute the same at their end. This scheme has worked so well that it has been hailed widely as a very strong supportive charity scheme for the poor patients who would have otherwise hesitated to get themselves admitted to the hospitals, for the necessary treatment of their ailments.

The free meal facility which is one of the unique features of the Sri Krishna Mutt is not confined merely to pilgrims, devotees, students and patients. Free meals are also provided at noon and evening to those needy people in and around Udupi who cannot earn their livelihood due to old age, sickness, disablement etc. The mutt thus, is doing its best to see that the distressed and the

destitute in the region do not go without their minimum requirement of food being properly attended to.

All the students studying the Vedas in the Sri Krishna Mutt are provided free food and also free accommodation in the first floor of the administrative block, '*Badagu Malige*', in the Sri Krishna Mutt. The students studying in the SMSP Sanskrit College and many other students studying in different schools and colleges in Udupi are provided free food in the Sri Krishna Mutt and accommodation is provided to some of these students in the mutts freely and in the hostels managed by the mutts in Udupi on payment of nominal rent.

Arrangements are made by the Sri Krishna Mutt, on a large scale, for feeding students of many schools and colleges in and around Udupi. More than two thousand students are thus provided two free meals a day.

Had there not been free feeding arrangements in the Sri Krishna Mutt, it would hardly have been possible for many of these students to continue their education beyond the matriculation level. The free accommodation facility in the Sri

Krishna Mutt and the eight associated mutts is a real blessing to such students.

The extensive and exemplary mass-feeding arrangements in the Sri Krishna Mutt have, thus extended benefits not only to the students community but also to different segments of the society in this region. Charity which is one of the most elementary virtues recognized in the Indian tradition, has provided the minimum need of a considerable segment of the community and has in turn given shape to the idea of a welfare state.

Sri Krishna Mutt and the eight associated mutts have never failed to recognise and reward the learned scholars in Sanskrit. Some of the leading Sanskrit scholars of this region are even offered regular honorarium by the mutts. One of the eight mutts in Udupi, Sri Pejavar Mutt, has even initiated a scheme of educating youth in the traditional Sanskrit education upto postgraduate level in a residential school established for this purpose. This education is provided absolutely free with additional benefit of free food and accommodation to the students and what is more, the mutt provides them even a monthly maintenance

allowance from the date of completion of post graduation till they are able to get their regular employment.

It appears that the Sri Krishna Mutt and the cluster of mutts around it have never been looked upon as places of worship with commercial bias — the religious establishments which all the while try to attract the pilgrims with an intention of making pecuniary gain. This is a place of worship, founded by Madhva to propagate his Dvaita philosophy while worshipping Lord Krishna. The pontiffs of this centre are the representatives of this sect to take care of the philosophic propagation. Therefore education and enlightenment received greater emphasis than economic gain, in the functioning of Udupi mutts. Perhaps this partly explains why Udupi has made a mark in the educational map of the country.

Further more, at present the type of education imparted here has transcended the limits of religious learning and entered the fields of secular learning as well.





VEDA PATHASHALA



Sri Krishna Mutt and the eight associated mutts have patronised Vedic studies and also the other branches of learning. The intellectual debates and discourses among scholars are held very often in the Sri Krishna Mutt premises and thereby the interested common people are enlightened as well. Institutions of formal and professional education are established and managed by the mutts. Sri Krishna Mutt and the associated eight mutts have, thus, developed into the centres of Vedic studies as well as modern learning.

It is interesting to note that recently a platform has been provided by the Sri Krishna Mutt for the school and college students to interact with the Paryayam Swamiji. The students of schools and colleges of this area are invited by turns to lunch in the Sri Krishna Mutt during weekends and after lunch they are encouraged to discuss freely with the Swamiji a wide range of the problems — social, economic, cultural, etc. and possible solutions to these problems are arrived at under the guidance of the Swamiji. This platform is open to all students irrespective of their religion, caste and creed. This opportunity is rightly used by the Swamiji to persuade the youth to inculcate good moral values, and at the same time to convince them to give up their vices. It is

acknowledged that the students' response to this arrangement has been overwhelming.

The institutional network of the Sri Krishna Mutt on the one hand and the eight mutts associated with the Sri Krishna Mutt and the institutions formed by them on the other, thus, contributes in a big way to the cause of education.

Different varieties of activities are involved in the day-to-day administration of the Sri Krishna Mutt. This diversity in the nature of activities of the Sri Krishna Mutt has resulted in the appointment of a number of employees to perform various tasks. Priests, learned men, cooks, musicians, drummers, pipers, teachers, supervisory staff, clerks, accountants and functionaries of various kinds are appointed by the Sri Krishna Mutt and the associated eight mutts.

The different pontiffs of the eight mutts in Udupi established from time to time different institutions in Udupi region and also in different parts of the country. The eight mutts, associated with the Sri Krishna Mutt, have also, thus, created enough employment opportunities in a number of institutions

established by them. The mutts have provided employment opportunities not only to the people of this region but also to the people of different parts of the country.

Apart from the regular employees in the Sri Krishna Mutt, the employees working at many business units in Udupi who work on part time basis or who are not paid well render their services here. They serve food to pilgrims every noon and evening and take free food at the Sri Krishna Mutt.

The most important point to be noted here, with regard to employment opportunities, is that part time employment is provided by the Sri Krishna Mutt and its eight associated mutts in Udupi to a number of needy students coming from poor financial background. Such part time employment enables the students to earn money to cover their fees and other expenses for the purchase of books, clothes etc. The mutts, thus, provide the poor students, along with free food and accommodation, the unique opportunity for earning and learning.

The extensive and exemplary feeding arrangements in the Sri Krishna Mutt have also contributed greatly to the development of the culinary art. During every paryaya period of two years,

several cooks become experts in cooking. The cooks get a really intensive practical training in preparing the dishes of different varieties. The majority of the cooks employed during a particular paryaya are not continued in their jobs after the completion of the two years' of service in the Sri Krishna Mutt. This is because, the next Paryaya Swamiji appoints almost a new team of employees selected out of the followers of his mutt.

Many of the cooks of the Sri Krishna Mutt later started a number of Udupi restaurants throughout the country. Some of these cooks joined the Udupi Hotels in different corners of the country as cooks. Such cooks with perfect training in the culinary art in the Sri Krishna Mutt attracted very good business. The Udupi Hotels and restaurants have acquired legendary popularity, and have been prospering all over the country.

Some of the Udupi cooks take-up the profession of preparing food on contract basis and contribute freely to the development of the catering business. Such cooks are in great demand and are financially well placed. Udupi Sri Krishna Mutt has contributed in a unique way to the development of Hotel Industry in the country.

## THE KITCHEN AT SRI KRISHNA MUTT





## THE KITCHEN AT SRI KRISHNA MUTT



The influence of the Sri Krishna Mutt is not confined only to the development of the unique type of culinary art of this region. The way in which Udupi foods and eatables are served has also its own special pattern originally emanating from the Sri Krishna Mutt. Special skills, therefore, have been evolved in serving the food as well. The youths in the mutts naturally get trained in this art and their services are required widely. The task of serving food has been, in a way, professionalised and many persons associated with the mutts thus, are able to earn considerably by providing their services as servers of food in private ceremonies and functions. Some poor students also are able to earn while learning by joining the team of servers of food during their spare time.

Sri Krishna Mutt's Chariots (i.e., temple cars) are very attractive, mainly on account of their charming proportion and symmetry. They are very shapely, elegant and also light. Such imposing temple cars are very rare elsewhere. The mutt servants who assemble and decorate the temple cars get the traditional training in this art. Sri Krishna Mutt has produced several traditional experts who can assemble the chariots in the most fascinating manner.

Artistic pendals are erected on the occasion of paryaya festivities at different spots in Udupi town. On several auspicious occasions, now and then, such pendals and *mantapas* are erected in the Sri Krishna Mutt. With the result, a few bands of people have become skilled in this traditional art of erecting pendals and *mantapas*. These traditional experts usually become contractors for the erection of decorative pendals and *mantapas* for different ceremonies such as Jubilee Celebrations, inaugural functions, marriages, holy thread ceremonies, political meetings and conferences, etc. Such persons are in great demand and they have sufficient earnings for their livelihood.

A few bands of mutt pipers, usually from a particular local community called Devadiga community, serve in the Sri Krishna Mutt. They render their services in the mutt as pipers every day at specified points of time from dawn till night. They, thus get good opportunities to get trained in this art. In the process several pipers excel in their art. Along with the musicians singing songs and the drummers beating the drums, the pipers play on their musical instruments every day in the Sri Krishna Mutt. Thus the Sri Krishna Mutt provides an opportunity to a number of pipers, musicians and drummers to get trained in their art. All these

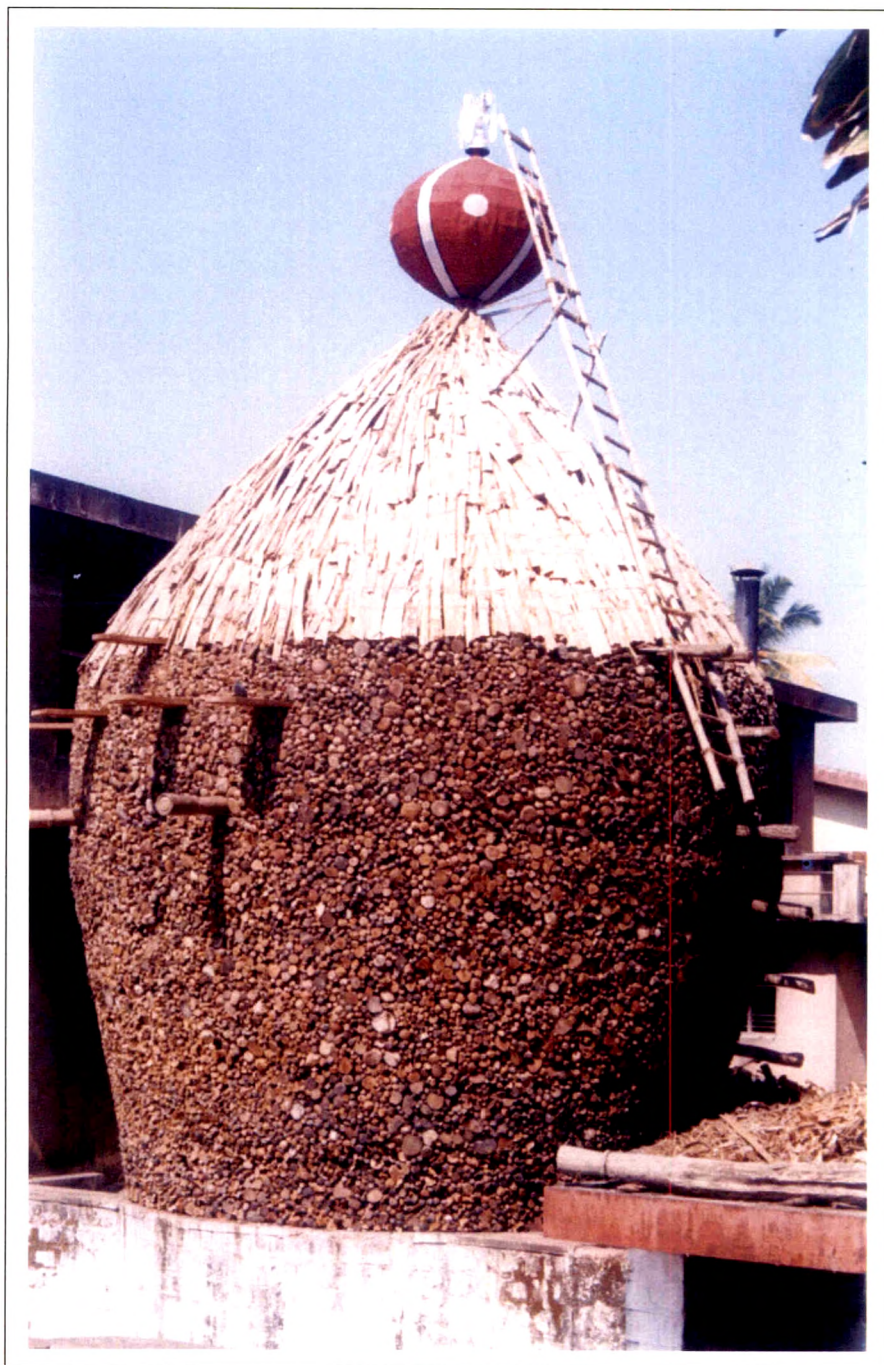


persons get sufficient opportunities to work for substantial payment in Udupi region apart from the opportunity that they get in the Sri Krishna Mutt.

The firewood Chariot (i.e., the fuel stock kept in the form of temple car), on the northwest corner of the temple tank, *Madhva Sarovara*, is a very good piece of art. The wood which is fuel is so artistically stocked here that it gives the appearance of a just fine chariot. The purpose of the erecting this fire wood chariot is also to attract the pilgrims and visitors of the Sri Krishna Mutt.

The main purpose of this is to keep the major portion of the fuel dry in rainy season, even while the wood is taken out of the top level of the chariot. Through this arrangement of the "fuel-heap" in the form of a temple car, the Sri Krishna Mutt promotes a rare artistic skill in the people of this region.

## CHARIOT SHAPED FIREWOOD STACK



As regards the firewood chariot in the Sri Krishna Mutt it serves not only the promotion of artistic skills of the people but also social economy. The Sri Krishna Mutt, through this fuel stack, solves the unemployment problem of hundreds of families during the most trying period of three months, viz., July, August, and September of every even year. In fact, that quantity of fuel could have been procured for about a fourth of the amount now spent if the mutt resorted to the modern means of procuring fuel. But still, as a matter of socio- economic policy the fuel in the Sri Krishna Mutt is procured and stocked manually even today and the same system is definite to continue.

Sri Krishna Mutt as a socio-economic institution, contributes to the promotion of art in a variety of ways. It is believed that Yakshagana bayalata, the celebrated form of folk theater of coastal Karnataka, originally developed because of the patronage of Sri Narahari Theertha, one of the early pontiffs of Madhva cult. It is even suggested by some scholars like Sri Bannanje Govindacharya that the two versions of Yakshagana, the Thenkuthittu and the Badaguthittu, spread from Udupi under the patronage of the Sri Krishna Mutt, one to the South and the other to the North. Thenku and Badagu are Kannada words meaning

south and north respectively. The Yakshagana version spread to the South of Udupi is therefore called Thekuthittu and that to the North, Badaguthittu. Further the fact that until recently the traditional Yakshagana costumes were preserved in the Sri Krishna Mutt and that even today the outer walls of the mutt are decorated with beautiful paintings relating to Yakshagana confirms the influence, that the Sri Krishna Mutt had on this folk art.

Many pontiffs associated with the Sri Krishna Mutt were themselves excellent singers and they also exhibited remarkable literary and poetic faculties. Sri Vadiraja Theertha, for example, authored several songs and *keerthanas* (hymns) 500 years ago. Even today such songs and *keerthanas* are recited by women in many homes in this region.

Sri Krishna Mutt strives to promote a wide variety of art forms in a number of ways. This it does:

- a. by inviting different artists from all over the country to give their performances in the Sri Krishna Mutt and rewarding them duly,

- b. by providing an opportunity even to non-professional artists to exhibit their talents in the Sri Krishna Mutt (such artists are encouraged to promote their artistic faculties for which the mutt provides not only the platform and the guidance but also a reasonable financial reward. It is worth noting that many recognised performing artists today had then early humble beginning of their artistic career in the Sri Krishna Mutt), and
- c. by providing public opportunities for the exhibition of paintings, photos, handicrafts etc. in the Sri Krishna Mutt premises on different festive occasions.

Sri Krishna Mutt usually gets surplus funds from its revenues during every Paryaya Period of two years. Such surplus amounts and also the major portion of personal collections of the Paryaya Swamiji are invested on "acquisition of durable fixed assets" or/and on "improvement of existing assets" in the mutt. Such assets are not only of substantial financial value but also of much use to the devotees, visitors and general public.

Udupi Sri Krishna Mutt has been responsible for many social, economic and cultural activities in and around Udupi. Several such programmes are sponsored by the mutt. On several

important festive occasions, cultural programmes including music, dance, *Harikeerthana* and *Dasa Keerthana* recitations are organised in the Sri Krishna Mutt. The competitions in music, drawing, painting, *rangavalli* and other traditional fine arts are conducted for students and also for the general public during different festivals.

In the Sri Krishna Mutt, on different important occasions such as Paryaya festivities, Sri Krishna Janmashtami and the like, several persons making considerable public contributions are recognised and rewarded. On such occasions, prominent personalities who have achieved distinction in various fields are honoured in the presence of eminent members of public gathered in the Sri Krishna Mutt.

Sri Krishna Mutt organises almost everyday guest lectures on religious matters, drama, dances, Yakshagana programmes and such other activities. On special festive occasions, cultural programmes by troupes of great repute and fame are organised here. All these programmes are free of charge. The people of Udupi region and also the pilgrims of the Sri Krishna Mutt, have thus, the unique opportunity of witnessing such programmes.

During summer, starting from November, the Sri Krishna Mutt organises 'car festivals' almost every evening, during which the processional idol of Sri Krishna is taken out in a procession round the Car Street. A large number of people of Udupi region and also the pilgrims of the Sri Krishna Mutt take part in the car festival. It is a very good opportunity for the people to get relieved of their psychological stress and strain by involvement in and even by mere observation of the ceremonies. They keep people engaged in useful preoccupations and reduce their tension and extend their hours of peace and contentment. Different festivities in the Sri Krishna Mutt provide occasions of great social rejoicing and people of the region and also the pilgrims participate in the general merriment. On such festive occasions, even the merchants from other regions get opportunities to sell a variety of goods brought by them from distant places.





JANMASHTAMI FESTIVAL



Sri Krishna Mutt requires a variety of goods and services for its day-to-day activities and also for special festive occasions. As such the Sri Krishna Mutt has been the biggest consumer of the locality. Apart from food articles it is the regular purchaser of cloth, vessels, bells, metal lamps, sandal, oil for lamps, flowers, crackers etc. It attracts thousands of pilgrims and visitors to Udupi every day and in turn gives considerable business to a number of business units in Udupi. Sri Krishna Mutt has, thus, contributed to a great extent to the development and growth of local trade and business in Udupi region. It has been responsible also for the overall economic development and growth of Udupi region.

One of the very significant and mostly unnoticed contributions of the Sri Krishna Mutt relates to the development of brass and metal ware industry in this region. The religious activities connected with the Sri Krishna Mutt require the use of a wide variety of materials mostly made of metals and alloys. Many of these are unique to this centre of worship. This has given patronage to many households of craftsmen in and around Udupi who have developed special skills in this metal-craft. The reputation of this industry has spread so wide that even the people of other regions place orders for such articles with them,

thus intensifying the demand for the products of this industry. Added to this is the enormous demand for different kinds of utensils and other kitchen-ware which are special to culinary practices of this place, whose reputation is legendary. Presently, therefore, there is a multifaceted growth of this home industry in Udupi region which was originally encouraged and supported by the Sri Krishna Mutt and the other mutts in Udupi.

Another aspect of the Sri Krishna Mutt's activity of social importance relates to *Go-sourakshana* (protection and care of cows). The cows have a special sanctity in Sri Krishna's worship and therefore, they are required to be given special attention here. The mutts have naturally taken up the responsibility of providing a proper shelter to the stray cattle. They have been nearly successful in protecting the cattle from being butchered or left unattended during the rest of their life.

In the *Go-Shala* (i.e., the temple cow shed) in the Sri Krishna Mutt, are reared hundreds of cows and bullocks. As this is a sanctuary dedicated to Krishna the sanctity of cattle is even greater and they are thus very well taken care of. They are part and parcel of the Krishna Mutt. The important point to be noted

here is that there are only a very few milking cows. The majority of them are non-milking cows or barren cows and they are not there in the Sri Krishna Mutt for any commercial purpose. Spirituality, sanctity and mercy are the guiding forces behind the maintenance of cows and bullocks in the Sri Krishna Mutt. We find here, no materialism but only the principle of charity even in this matter in the Sri Krishna Mutt.

Sri Krishna Mutt and the allied mutts in Udupi have not lagged behind in providing healthcare facilities to the poor people of this area. Sri Krishna *Uchitha Chikitsalayas* (Sri Krishna Charity Clinics) in Udupi and elsewhere in places like Bangalore are being run by the mutts for free medical counseling and treatment of the poor and needy. Besides, the mutts also provide financial assistance to the poor patients to meet their medical expenses irrespective of their religion, caste and creed. The medical relief provided by the Sri Krishna Mutt is quite substantial, in that it meets the major portion of the medical bills of the poor patients who seek financial assistance, through direct payment by cheques to the concerned hospitals.

It is to be noted that the eight mutts attached to the Sri Krishna Mutt in Udupi have also their branches in different parts of coastal Karnataka and even outside. These branches look after their landed properties and also the devotees of those regions. Through these branches the mutts make their own contributions to the development of those regions mainly by establishing their centres of traditional as well as modern learning. Though the tenancy reforms in Karnataka have resulted in considerable loss of landed property and revenue to these mutts, even now their influence over the economic, spiritual and social life of the people of those regions is considerable. Through these branches, the eight associated mutts in Udupi have been able to preserve and develop their sphere of influence outside Udupi. In short, what is done by these eight mutts in Udupi is being done in their various distant branches also, though on a miniature scale, thus leaving a cognisable imprint on the socio-economic life of the people in those regions.

The Udupi mutts also have taken interest in publication of books, magazines and periodicals particularly devoted to philosophical and spiritual matters. However, some of these also

contain write-ups relating to modern science and other secular issues.

Well kept spacious auditoriums and halls are built and managed by the Sri Krishna Mutt and the other eight mutts in Udupi which are made available either freely or for a nominal rent for public functions, cultural programmes, conferences etc. Some of the mutts provide accommodation for marriages, *Upanayana* (thread ceremonies) and socio-religious functions for which they charge very moderate rent. Thus the people who do not have the means to pay for the highly expensive private marriage halls are thus greatly benefited by the inexpensive but excellent facility offered by the mutts in this regard.

Many of the Udupi mutts have their own choultries in Udupi as well as in other important cities and centres of pilgrimage in other parts of the country. The charges levied by them for the services provided in these choultries are quite reasonable and within the reach of pilgrims of moderate means. Often these choultries and halls are managed by the local trusts constituted by the concerned mutt. The quality of accommodation and other facilities provided in some of these choultries are superior to

those offered by privately managed boarding and lodging houses run on a commercial basis.

There is a network of student hostels set up under ABMM (Akhila Bharata Madhva Maha Mandala) - one of the subsidiary institutions of an Udupi mutt in different towns in the State of Karnataka. These are the hostels traditionally benefiting the brahmin students at different levels of study.

Some of the mutts have taken keen interest in constructing and donating decent hutments to the poor and downtrodden *dalits* apart from running schools for their children and also for the children residing in slum areas in cities like Bangalore. Besides, during the times of distress like floods, famines, earthquakes etc. the seers of Udupi mutts have actively participated in providing relief to the needy people.

Many of the unique festivities associated with the Sri Krishna Mutt have contributed to the development of a unique folk culture attracting the participation of the people belonging to different segments of the society. This has helped in nursing a certain sense of cohesiveness among the different social groups of

this region. In recent years there has been a welcome tendency on the part of the seers of the Sri Krishna Mutt to invite the religious heads and scholars of non-madhva sects of Hindu religion and even non-Hindu religious personalities to discussions and conferences and exchange of views in a cordial atmosphere. This is a step in the direction of creating a greater understanding and better social harmony. Moreover, during the times of social unrest the pontiffs of Udupi try to pacify the people by urging them to give up their violent activities and resolve their difference of opinion by peaceful means.

The mutts also have come out in a big way to help the old and infirm members of the society in recent years. They have established homes for the old (*Vraddhashrama*). They have also established orphanages to take care of the unfortunate children who are deprived of parental care.

Sri Krishna Mutt (associated with and assisted by the eight mutts) acts as an agent for the overall development of the region. In the socio-economic field the Sri Krishna Mutt is a potential employer for a host of employees, a big consumer of goods and services, a centre of Vedic and secular learning, an institution with

genuine social concern, apart from being an agent for the relief of the poor. It encourages education, art and culture. It is a charitable institution which plays an outstanding role in the socio-economic life of the people of the region.



CHAPTER - VII

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*Resume*

Udupi is a temple town situated on the West coast of India in the State of Karnataka. Sri Krishna Mutt in Udupi is being visited by several lakhs of people every year from every corner of the country as well as in quite good number from foreign countries, for it has its own charm and fame. This institution, as a magnificent religious, economic and socio-cultural entity has greatly influenced the mode of living of the people in Udupi region.

Sri Madhvacharya, the founder of Dvaita Doctrine of Philosophy installed an idol of Sri Krishna in *Balarupa* (child form) in Udupi in the year 1278 C.E. and started worshipping the idol. The worship begun by Sri Madhva has been continuing in an unbroken succession. Sri Madhva ordained eight young disciples to continue the worship after him. These are the progenitors of the eight celebrated mutts which are an integral part of the life of the people in Udupi region.

Sri Krishna Mutt and the eight mutts of Udupi (called *Ashtamathas*) are intimately associated. It is the heads of these eight mutts who take up the responsibility of administering and managing the Sri Krishna Mutt for two years each by rotation.

Sri Krishna Mutt is, in a way, the "Main and the Ninth Mutt" for the administration of which the other eight mutts are jointly responsible as trustees and custodians. Though there is a joint trusteeship of the Sri Krishna Mutt by the eight mutts, the responsibility is nonetheless executed in an organised and systematic manner.

All the eight mutts in Udupi are, thus jointly responsible for the development and growth of the Sri Krishna Mutt and for its socio-economic contributions to the people in Udupi region. However, whenever a mutt takes over the administration of the Sri Krishna Mutt for a period of two years, that particular mutt chalks out independently the activities for the period. This ensures a healthy competition, particularly from the point of view of the development of the Sri Krishna Mutt and its socio-economic contributions to the society. Over the centuries, they have been able to add substantially to the wealth and fame of the mutt and its usefulness to the people in the Udupi region.

The most interesting aspect of administration and management of the Sri Krishna Mutt is that it is rotated every two years among the pontiffs of eight mutts in a preset order. This

unique system of administration and management of the Sri Krishna Mutt by the eight mutts in rotation for a period of two years each is called 'Paryaya' system.

As there is the paryaya system among the eight mutts vis-à-vis the main Sri Krishna Mutt, there exists another system called 'Dvandva' system among the eight mutts themselves as a mechanism of joint responsibility. Each of the eight mutts is a member of a dvandva unit. There are four sets of dvandva, each dvandva consisting of two mutts. Thus, each mutt has a partner mutt and the two have a special mutual relationship with each other and are required to assist each other in times of crisis. It is a safety device institutionalised by Sri Madhva as an inter-mutt system of mutual assistance and fraternity.

The unique and well organised system of administration and worship at the Sri Krishna Mutt instituted by Madhva at the end of 13<sup>th</sup> century is said to have been streamlined, systematised and standardised by the saint Vadiraja Theertha, the twentieth pontiff of the Sode Mutt (one of the eight mutts associated with the Sri Krishna Mutt), during the 1530s. He is said to have made

several reforms in administration and worship in the shrine of Sri Krishna and the eight mutts of Udupi.

In the Sri Krishna Mutt, fourteen daily *Poojas* are conducted with devotion in an efficient, disciplined and systematic manner by the Paryaya Swamiji. Of these fourteen daily worships, the first ten are performed from the very early hours of the morning (i.e. the first *Pooja* starts precisely at 5.00 a. m.) to early afternoon and the remaining four are evening services. The evening *Poojas* are conducted usually together with *Rathotsavas* (car festivals) which are grand, splendid and colorful.

The set of religious events performed in the Sri Krishna Mutt leaves a lasting and permanent impression on the onlookers. The *Poojas* and *utsavas* here are conducted with such a perfect precision that they inspire effectively the true devotion in anyone.

A Swamiji of an Udupi mutt devotes his time and energy to learning and studying in his younger years and teaching and propagating the Madhva Philosophy and attending to the religious and social needs of the people of the region in his later years. Except for the two years when his mutt is in paryaya (during

which period he devotes fully his time and energy to the various religious and socio-economic activities in the Sri Krishna Mutt) his usual programmes are touring about the country, administering spiritual counseling and guidance, attending public functions, engaging himself in social service programmes and fulfilling the socio-economic needs of the people in the society, apart from conducting elaborate worship to the deities of his mutt every morning , afternoon and evening. Thus the prime aim of an Udupi Swamiji is to serve god, the human beings in the society around and the country. It is for this reason that the pontiffs of Udupi could significantly contribute to the socio-economic development of this region through the Sri Krishna Mutt and the eight mutts of Udupi.

The pontiff in charge-of-office of the Sri Krishna Mutt is called the 'Paryaya Swamiji'. The Paryaya Swamiji is the administrative head of the Sri Krishna Mutt for his paryaya period of two years. He is the ultimate deciding authority in all matters connected with the functioning of the Sri Krishna Mutt during that period.

The powers of administration of the Sri Krishna Mutt are centralised with the Paryaya Swamiji. However, it is impossible for him to execute all the tasks related to administration because of the very nature of his position as a swamiji. This has necessitated decentralisation of the administration and management through delegation of powers to others by the Paryaya Swamiji.

It is not possible for a single person to attend to all the details of multifaceted activities carried out every day in the Sri Krishna Mutt. The collection of income through seva receipts, sale of coconut, sale of cassettes and photos, sale of *prasada* etc., meeting the expenditure on various items, maintaining accounts, looking after the religious activities and cultural programmes, arranging of the free meals to thousands of persons twice a day, taking care of cows, elephants etc., maintaining the choultries, safe keeping the valuables, procuring and storing food grains and other items and the like are the varied functions performed in the Sri Krishna Mutt every day. In order to ensure the efficient performance of all these functions, full time paid employees have become necessary.

There are employees in the Sri Krishna Mutt to perform the tasks of different types in different groups. The Paryaya Swamiji gets the managerial work done through the manager who is called here the 'Divan'. The 'Divan' is the functional head of the Sri Krishna Mutt.

The Divan has to look after the day-to-day affairs of the Sri Krishna Mutt including proper performance of daily services and periodic festivals. He has the power to receive on behalf the mutt any income or offerings in cash or kind from the devotees and visitors and to receive the income from different counters of the Sri Krishna Mutt. He has the power also to meet all the day-to-day expenses of the mutt. He has to get ensured that the regular accounts of all the receipts and disbursements are maintained and that all such transactions are adequately supported by the necessary receipts and vouchers. All the officials and servants of the Sri Krishna Mutt have to work under the immediate control and supervision of the Divan.

The next important post in the Sri Krishna Mutt is of the "Parupattegara", the chief superintendent of the religious affairs of the mutt. He is the immediate executive boss of all the non-



administrative religious staff of the Sri Krishna Mutt. He takes care of only the religious wing of the mutt's activities, supervising the staff engaged in such activities.

There is normally a Deputy Divan in the Sri Krishna Mutt in order to assist the Divan in discharge of his multi-administrative duties. There is also a Deputy Parupattegara called here by the designation "Kottary", who supervises the religious activities in the Sri Krishna Mutt under instructions from the Parupattegara. There are two more officials performing supervisory tasks in the Sri Krishna Mutt, who are called by the designations "Ola-kottary" and "Paneetha". The 'Ola-kottary' is in charge of meals section and performs his duties under the instructions and supervision of the Parupattegara. The Paneetha is in charge of stores section (mainly food grains) who further supervises the process of preparing and packing the *prasada* and also the activities in connection with the mass-feeding arrangements in the Sri Krishna Mutt.

Apart from the above officials, in the Sri Krishna Mutt, there are five secretarial clerk-cum-accountants, three store-keepers, ten to fifteen employees to serve in different counters, ten to

fifteen cooks-cum-servers, four *theertha* distributors, four priests, two lamp attendants, five *pooja* assistants, two private secretaries, one personal servant to the Paryaya Swamiji (who is called here by the designation 'Gindi') besides many purohitas, and Sanskrit and Veda students staying in the mutts.

Further, there are firewood stock keepers, cow stable keepers, mutt elephant keepers, musicians, nagari and drum beaters, band players, electricians, security guards, watchmen, cleaners, etc. in the Sri Krishna Mutt during every paryaya period.

The organisation structure of personnel even in an individual Udupi mutt is more or less the same.

The administration of the Sri Krishna Mutt gives due importance to the continuous collection of income from public and its proper utilisation. The major sources of revenue to the Sri Krishna Mutt are *seva* collections, *hundi* collections, sale of *prasada*, coconuts, etc. and annuity from Government.

A devotee who desires to perform a particular *seva* or ceremony has to pay the proscribed *seva* fee, as per the

scheduled scales for different sevas and obtain the seva receipt at the seva counter located in a strategic place at the entrance of the Sri Krishna Mutt. On production of the receipt, he gets seva prasada from the Paryaya Swamiji.

There are fourteen *hundies* (money collection boxes) installed in prominent places in the Sri Krishna Mutt in order to enable the devotees to put their offerings mainly in cash, apart from three big *hundies* specially for offerings for *Annasantarpana* (the mass feeding arrangement). The *hundies* are opened generally twice in every month and the Sri Krishna Mutt gets substantial collections from *hundies*.

Apart from seva and *hundi* collections, other sources income of the Sri Krishna Mutt are collections from the sale *prasada*, coconuts, etc, annuity from Government, general donations from public and other miscellaneous collections. The personal collections by the swamiji which are substantial are generally spent in adding the fixed assets of considerable value and utility to the Sri Krishna Mutt for the benefit of devotees, pilgrims and visitors. The income from the individual mutt of the Paryaya

Swamiji is also generally diverted to such development activities in the Sri Krishna Mutt.

The shrine of Sri Krishna in Udupi is visited by pilgrims and visitors throughout the year from different parts of the country and even from abroad. As high as 72% of the pilgrims and visitors are from Karnataka State and the remaining 28% are from other states of the country and from other countries. 99.6% of pilgrims and visitors of the Sri Krishna Mutt are Hindus. Nearly 20% of the pilgrims and visitors belong to the Madhva community. The male-female ratio of pilgrims and visitors of the Sri Krishna Mutt is 55:45.

More than 53% of the pilgrim families visiting the Sri Krishna Mutt have the annual family income of more than Rupees One Lakh and most important purpose of their visit to this place is 'the pilgrimage'. Majority of the pilgrims of this places also visit the other places such as Dharmasthala, Subrahmanya, Shringeri and Kollur which are within the vicinity of one hundred kilometres from Udupi.

Nearly 70% of the pilgrims and visitors have their food in the Sri Krishna Mutt. Majority of the pilgrims purchase some or the other commodity in Udupi for their own use or for the use of their friends and relatives. The important items of their purchase include photos of God, cassettes, the idol of Sri Krishna, chain with the locket of God, religious books and pooja articles.

Majority of the pilgrims and visitors coming to Udupi use the most common modes of transportation, the bus and the train. However, many pilgrims and visitors come to Udupi by their own cars or by the hired taxi, van, etc. They account for 22% of the pilgrims and visitors.

Majority of the pilgrims and visitors are impressed very much by the "Idol of Sri Krishna" in the Sri Krishna Mutt. The other things that impressed them here are the 'system of pooja performance in the Sri Krishna Mutt', 'the chariots' (the temple cars), and the 'rathotsava' (the car festival). They are also impressed by the weather and environment of the locality, the educated and cultured people of Udupi and the banking facility in this region.

Some of the things about which pilgrims and visitors of the Sri Krishna Mutt are not happy in the words of pilgrims and visitors are, 'temple premises are not kept clean', 'no good system to see the idol of Sri Krishna', 'arrogance of employees' and 'partiality in treatment'. As far as the place is concerned, many are unhappy of the 'narrow roads which are poorly maintained', 'poor vehicle parking facility', and 'high cost of living'.

Sri Krishna Mutt Udupi and the cluster of mutts around it have never been looked upon as places of worship with commercial bias. Education and enlightenment received greater emphasis than economic gain, in the functioning of Udupi mutts. Perhaps this partly explains why Udupi has made a mark on the educational map of the country.

Sri Krishna Mutt has been more a social institution than of any other kind. Conceptually it is a public institution managed by the eight private mutts. Thus it incorporates the potential to serve as a public institution.

The different pontiffs of the eight mutts attached to the Sri Krishna Mutt have established, from time to time, different

institutions in Udupi region and also in different parts of the country. The eight mutts of Udupi working for the Sri Krishna Mutt are, thus also managing a series of institutions and all such institutions are also for the benefit of all sections of people in the society.

Sri Krishna Mutt serves as an agent of social redistribution of wealth. It collects money through its religious and socio-economic activities from the people, mainly from the rich and distributes the same among all classes of people, mainly the poor. Hence money spent by the Sri Krishna Mutt on its various activities is in fact the money well distributed.

Sri Krishna Mutt is known for centuries for its legendary mass feeding in the form of free food *Prasada*. In recent years the scope of this traditional mass feeding has widened quantitatively as well as qualitatively. At present, nearly five thousand people consisting of nearly 2000 students from 40 schools and colleges, nearly 200 widows/orphans and nearly 2000 to 3000 pilgrims/visitors are given here the two daily meals absolutely free irrespective of their religion, caste and creed. On special festive occasions the mass feeding arrangement is done on a still larger

scale. Perhaps the most impressive scheme of the Sri Krishna Mutt is the system of free meals provided for the patients undergoing medical treatment in the Government Hospitals in Udupi and K.M.C Hospitals in Udupi and Manipal. Free food is served in these famous health care centres to the needy patients and also to their relatives/care takers twice a day without discrimination of religion and caste.

Apart from free food to the students provided in the Sri Krishna Mutt, the eight mutts of Udupi and the Sri Krishna Mutt provide accommodation to many of them. All the students studying Vedas here are provided free accommodation in the Sri Krishna Mutt. The students studying in the Sanskrit College in Udupi and many other students studying in different schools and colleges in Udupi are provided accommodation in the mutts freely and in the hostels managed by the mutts in Udupi on payment of nominal rent.

Had there not been free feeding arrangements in the Sri Krishna Mutt, it would hardly have been possible for many of these students to continue their education beyond the matriculation level. The free/concessional accommodation facility



in the Sri Krishna Mutt and the eight associated mutts in Udupi is a real blessing to such students. Further more, the extensive and exemplary mass feeding arrangements in the Sri Krishna Mutt have extended benefits not only to the students community but also to different segments of the society in this region.

Sri Krishna Mutt and the eight associated mutts patronise Vedic studies as well as secular learning. Apart from imparting education in Sanskrit, Yoga, Veda etc. they are managing several educational institutions providing general as well as professional education. Thus, the Sri Krishna Mutt, associated and assisted by the eight mutts at Udupi provides 'food' for stomach and brain simultaneously.

Sri Krishna Mutt and other eight mutts provide employment opportunities in Udupi region and also in a number of institutions established by them in different parts of the country. They also provide part-time employment to a number of needy students in Udupi coming from poor financial background. Such part time employment enables the students to earn the money to cover their fees and other expenses. The mutts thus, provide the poor

students, along with free food and accommodation, the unique opportunity for earning and learning.

The extensive feeding arrangements in the Sri Krishna Mutt have contributed greatly to the development of the culinary art. During every paryaya period of two years, several cooks get a really intensive practical training in preparing the dishes of different varieties. Such cooks, on completion of the paryaya period, go out and are mainly responsible for the development of catering business and the Udupi Hotels and Tea-Coffee restaurants in different parts of the country. Sri Krishna Mutt, thus contributes in a unique way to the development of hotel industry.

Sri Krishna Mutt has produced several traditional experts who can assemble the chariots (temple cars) in the most fascinating manner and also those who can erect artistic and decorative pendals and *mantapas*. Sri Krishna Mutt also provides opportunities to a number of musicians, pipers and drummers to get trained in their art.

Sri Krishna Mutt invites different professional artistes from all over the country to give their performances in the mutt and

rewards them duly. Even the non-professional artists are encouraged here to promote their artistic faculties for which the mutt provides not only the platform and the guidance but also a financial reward. Sri Krishna Mutt as a socio-economic institution, thus contributes to the promotion of art in a variety of ways.

Sri Krishna Mutt has been responsible for many social, economic and cultural activities in and around Udupi. Several such programmes are sponsored by the mutt. Cultural programmes including music, dance, *Harikeerthana* and *Daasa Keerthana* recitations are organised here. On important festive occasions, the competitions in music, drawing, painting, *rangavalli* and other traditional fine arts are conducted for students and the general public and the persons making considerable public contributions in various fields are recognised, honoured and rewarded.

Sri Krishna Mutt requires a variety of goods and services for its day-today activities and also for special festive occasions and as such it has been the biggest consumer of the locality. Even the merchants from other regions naturally get opportunities on festive occasions to sell here a variety of goods brought by them

from distance places. Sri Krishna Mutt, for its religious activities, requires a wide variety of materials mostly made of metals and alloys in addition to different kinds of utensils and kitchenware. This has given patronage to many house holds of craftsmen in Udupi region who have developed over the years special skills in this metal-craft. Sri Krishna Mutt has thus, also contributed to the development of local trade and industry in Udupi region.

Udupi mutts have envisaged a special scheme by the name *Go-sourakshana* (protection and care of cows) for providing a proper shelter to the stray cattle. The mutts have been nearly successful in protecting them from being butchered or left unattended.

Sri Krishna Mutt and the allied mutts in Udupi have not lagged behind in providing healthcare facilities to the poor people of this area. The mutts also provide financial assistance to the poor patients to meet their medical expenses irrespective of their religion, caste and creed. They are also running the Sri Krishna Charity Clinics in Udupi and Bangalore for free medical counselling and treatment of the poor and needy.

Sri Krishna Mutt and the other eight Udupi mutts have built over the years several choultries, auditoriums, halls and student hostels in Udupi as well as in other important cities in the country. The mutts offer therein the very good facilities and charge very moderate rent, just to cover the maintenance expenses.

Udupi mutts have taken keen interest in constructing and donating decent hutment to the poor and downtrodden *dalits* apart from running schools for their children and also for the children residing in slum areas in cities like Bangalore. Besides, during the times of distress like floods, famines, earthquakes etc. the seers of Udupi mutts have actively participated in providing relief to the needy people. During the times of social unrest the pontiffs of Udupi try to pacify the people by urging them to give up their violent activities and resolve their difference of opinion by peaceful means. In recent years there has been a welcome tendency on the part of the mutts to invite non-Madhva and even non-Hindu religious personalities to the functions and conferences in the Sri Krishna Mutt. This is a step in the direction of creating a greater understanding among different social and religious groups and social harmony.

The mutts have also come out in a big way to help the old and infirm members of the society by establishing *Vraddhashrama* (homes for the old). They have also established orphanages to take care of the unfortunate children who are deprived of parental care.

Sri Krishna Mutt, associated with and assisted by the eight mutts of Udupi, is thus, a potential employer for a host of employees, a big consumer of goods and services and a centre of Vedic and secular learning, an institution with genuine social concern, apart from being an agent of relief to the poor. It encourages education, art and culture besides being a charitable institution. Its influence on the socio-economic life of the people of the region is quite remarkable and conspicuous.

A few suggestions to enlarge and to improve the activities of the Sri Krishna Mutt are as follows :

In the first place, the mutt can take-up certain matters of academic interest pertaining to Indian Philosophy with a special stress on Madhva philosophy. For instance, a full fledged research center may be established in Udupi region to facilitate advanced

research in Indian Philosophy. Of course, some stray attempts have been made by some of the Udupi mutts in this direction. But there is a need for greater integration and co-ordination in these attempts which will be possible only if the Sri Krishna Mutt takes a lead in this endeavor. While doing so, all the eight mutts of Udupi may be persuaded to join hands with the Sri Krishna Mutt. The mutt also would do well to provide proper accommodation and a good library facility to the research scholars. It would be desirable for the library to contain, for the benefit of research scholars, modern devices of storing information on all aspects of Indian Culture, Religion and Philosophy.

A museum with well preserved palm leaf manuscripts, idols, granite inscriptions, etc., currently in the possession of the eight Udupi mutts and the branches should be developed and attached to the research library. Further, the Sri Krishna Mutt with the co-operation of its eight mutts should take up, on a sufficiently large scale, the publication of books, periodicals, etc., on Indian Philosophy and religious thought.

Sri Krishna Mutt and the eight mutts of Udupi may take up some more activities of social importance in a systematic and

effective manner. A self employment-training scheme may be evolved to benefit the unemployed youth in the region. Facilities may be provided for the promotion and development of artistic and literary skills among the youth. Training facilities for the needy housewives enabling them to earn something during their spare time may also be provided. Besides, summer camps may be held for school going children in order to provide them the basic knowledge of yoga, Vedas, Sanskrit, computer education, etc.

Much needs to be done by the Sri Krishna Mutt for the sake of the comfort and convenience of visitors and pilgrims. For instance a counter may be established at the mutt for the reservation of railway berths and bus seats. Good restaurant facilities at subsidised rates may be provided to the pilgrims through canteens managed by private agencies in the mutt premises under the supervisory control of the mutt. The mutt can also maintain adequate travel vehicles with good guides to enable pilgrims to undertake local trips to the nearby tourist spots on payment of reasonable fares.

It is often complained that at present the mutt premises and surroundings are not kept adequately clean. Therefore everything



possible must be done to make the stay of pilgrims in Udupi comfortable and pleasant, so that they might carry very good memories of their visit to this pilgrim centre. Provision of adequate accommodation at nominal rent, clean drinking water facility, sufficient space for parking vehicles, well maintained mutt premises, fair and polite treatment by the mutt employees, prompt medical attention to the pilgrims during emergencies, etc., may go a long way in keeping the pilgrims happy and contented. Suggestion boxes may be installed in the mutt premises to collect the feelings and suggestions of the pilgrims and visitors. This will help to further improve the administration and management of the Sri Krishna Mutt.

Steps need to be taken to improve environmental conditions in and around the Sri Krishna Mutt in order to justify its reputation as a place of worship. Thus, the Car Street should be made free from vehicles, so that the mutt surroundings become more clean and serene. The crowding of hawkers and peddlers selling groundnut, pan beeda, etc., in the car street should be dispensed with. Public meeting and processions of political parties should be avoided near the mutt complex in the Car Street. A serious and

sincere attempt should be made to shift the wide range of business units away from the mutt complex.

Further, with regard to internal administration of the institution in particular, certain measures can be suggested for improvement. The budgeting activity in the Sri Krishna Mutt, in spite of it being a social institution, is found lacking. The Divan himself prepares a rough estimate of the expected receipts and payments for the ensuing year and gets it approved by the Paryayam Swamiji and further by the Government Endowment D.C. Such a poor process of budgeting usually yields nothing and hence it is very essential to give more attention to the budgeting activity in this institution.

In the Sri Krishna Mutt only the Receipts and Payments Account is being prepared for all these years, as this statement is legally required to be submitted to the Government department for local audit. Though it is not legally obligatory, it is highly desirable to prepare all financial statements in full for the purpose of accounting convenience and also for securing an efficient financial administration. Hence an Income and Expenditure Account for the mutt has to be prepared every year in order to

find out the excess of Income Over Expenditure and the Balance Sheet to show the correct Financial Position of the institution as at the end of every accounting year. It is essential to incorporate the movable and immovable fixed assets of the mutt such as buildings, furniture, *hundies*, chariots, ornaments, vessels, musical instruments, etc., and the depreciation thereon in its financial statements.

The property register in the Sri Krishna Mutt is not maintained in a proper form. The present value of the jewelry, gold ornaments, silver items etc., is not recorded in the register. The utensils and other movables are not at all recorded in it. It is essential to record, in the property register, all the movables owned by the mutt at their values as ascertained from time to time with the help of the experts in the line.

The Divan, the Chief Executive of the Sri Krishna Mutt, is practically not able to exercise his powers even over his subordinate employees as most of the employees are appointed on the personal recommendations of the Paryaya Swamiji and most of them are directly accessible to or in close association with the Swamiji. Further, different tasks of supervision and control are

being shared here by different officials at different stages in an overlapping fashion. This has made the process of delegation of authority more complicated. The selection, placement and the fixation of remuneration are not on the basis of ability, seniority and experience but purely on personal grounds. It is therefore necessary that the services of the Sri Krishna Mutt staff are streamlined. It is very essential to have well defined powers and responsibilities for different officials here at the different supervisory levels. Organisational structure and the system of administration in the Sri Krishna Mutt should be made more scientific and systematic.

In the Sri Krishna Mutt, the Paryaya Swamiji is the supreme authority to make policies and take decisions. Though there is usually an advisory board, the same is formed purely on an informal basis and members of the board are normally the close associates of the Swamiji. They are simply to render their suggestions, that too only when they are being consulted by the swamiji. Thus, there is an excessive concentration of power of administration of this public institution in the hands of a single person that too with the person in-charge changing every two years.

There should be a Common High-power Committee with perpetual entity to ensure a steady and planned growth of the Sri Krishna Mutt in all respects. All the swamijiis of the eight mutts shall necessarily be the members of the committee and the Paryaya Swamiji shall be the ex-officio chairman. The members from public with expert knowledge in different connected fields could be nominated to the committee. This committee should be the supreme authority to take decisions and form policies particularly with regard to those matters which have an impact of permanent nature on the Sri Krishna Mutt.

In spite of the prevailing situation here, where there are certain short comings, there is, however the highest degree of commitment to the institution among all the employees of the Sri Krishna Mutt. The employees here consider themselves as the part and parcel of the institution and always strive to protect the general interest of the Sri Krishna Mutt. It is this feeling of 'oneness' on the part of the employees with the institution which has enabled the Sri Krishna Mutt to function smoothly, extending numerous socio-economic benefits to the society around it, throughout.

The development and growth of this region are closely associated with the Sri Krishna Mutt in one way or the other. In fact the region has grown with the Sri Krishna Mutt and with the growth of the region the Sri Krishna Mutt has also grown as an institution. The growth of the region and the growth of the mutt are interdependent. However, the institution which initiated the growth process was the Sri Krishna Mutt.

Generally institutions come into being and develop in regions of repute and fame. It is the Sri Krishna Mutt that has been responsible for the reputation and fame of this region, which has been witnessing phenomenal development and growth over the years. It may not be an exaggeration to say that what has put this region on a secure place in the national map is only the Sri Krishna Mutt.

Thus, Sri Krishna Mutt is more than just a religious entity. Apart from being a religious entity, it is a public institution whose role pervades social, economic and cultural spheres of the region. It is a powerful social and economic organisation. The network of social relationships and mode of living of the people of Udupi region are greatly influenced by the shrine of Sri Krishna, its rituals, festivities and other socio-economic activities.

APPENDIX - I

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*A Profile of the Eight Mutts  
Associated with the  
Sri Krishna Mutt*

### *Palimar Mutt*

The mutt is on the western flank of the Car Street. The idol worshipped in the mutt is of *Sri Rama* which was bestowed by Sri Madvacharya to the first pontiff of the mutt, Sri Hrishikesha Theertha. The main branch of the mutt is in a village called Palimar, 30 kilometres from Udupi in the Udupi District. The 30<sup>th</sup> pontiff in the lineage, Sri Vidyadheesha Theertha is the present Swamiji. The mutt has established the *Yoga Deepika Gurukula* at Palimar and the *Rama Hanuman Mandira* at Haridwar. The mutt has been giving every year, the awards and monetary rewards to the eminent Sanskrit scholars of different parts of the country. Besides, the mutt has been periodically holding seminars on Vedic philosophy, conducting for students the competitions on matters related to Ramayana and Bhagavatha and also publishing the books of religious importance in Sanskrit and Kannada languages.

### *Admar Mutt*

The mutt is on the southern flank of the Car Street. Sri Madvacharya gifted the idol of *Kaliyamavardhana Krishna* to the first pontiff of the mutt, Sri Narahari Theertha. The main branch of the mutt is at the place called Admar, 21 kilometres from



Udupi in the Udupi District. The present senior and junior pontiffs of the mutt are Sri Vibudhesha Theertha and Sri Vishwapriya Theertha respectively. The mutt has established 23 educational institutions of eminence in different parts of the country to impart secular as well as spiritual education. Over 16,000 students are presently studying in these institutions. The mutt has established the charity dispensaries, temples, an old age home and choultries in different places. Besides, in Bangalore the mutt has also established an ambitious centre for fundamental research in different branches of science.

#### *Krishnapur Mutt*

The mutt is on the northern flank of the Car Street. The first pontiff of the mutt was Sri Janardhana Theertha and the idol worshipped in the mutt, given by Sri Madhvacharya, is also *Kaliyamavardhana Krishna*. The main branch of the mutt is in the village Krishnapura, 45 kilometres from Udupi near Surathkal in Dakshina Kannada District. The 36<sup>th</sup> pontiff in the lineage, Sri Vidyasamudra Theertha, is the present chief of the mutt. The mutt has a *Kalyana Mandira* (marriage hall) and has founded recently a polytechnic institute in Udupi. As in the case of other Udupi mutts this mutt also has many branches in different places.

### *Puttige Mutt*

The mutt is on the southern flank of the Car Street. Sri Upendra Theertha was the original pontiff of the mutt who was given the idol of *Upendra Vithala* by Sri Madhvachaya. The main branch of the mutt is at Puttige, 21 kilometres from Udupi in the Udupi District. The 29<sup>th</sup> Swamiji in the lineage, Sri Sugunendra Theertha, is the present pontiff. The mutt has established a *Vidya Peetha*, an old age home, temples, choultries, etc. It has also been publishing the monthly journals, *Sugunamala* in the Kannada language and *Suguna Digest* in the English language. Moreover, the mutt has built a magnificent *Geetha Mandira* near the Sri Krishna Mutt.

### *Shirur Mutt*

The mutt is on the northern flank of the Car Street. The presiding deity of the mutt is *Vithala* and the idol was gifted by Sri Madhvacharya to the first pontiff of the mutt Sri Vamana Theertha. The main branch of the mutt is at Shirur, a village 21 kilometres from Udupi in the Udupi district. The 30<sup>th</sup> pontiff in the lineage, Sri Laxmivara Theertha, is the present swamiji. The mutt has established a school at Shirur and a unique *Mathura Complex* in Udupi, consisting of a *Kalyana Mandira*, a *yoga Mandira*, a modern auditorium and a dining hall. The mutt has also brought

out many publications on the matters of religious importance in Sanskrit, Kannada and English languages.

#### *Sode Mutt*

The mutt is on the southern flank of the Car Street. The first pontiff of the mutt, Sri Vishnu Theertha, started worshipping the idol of *Bhuvarama* which was bestowed by Sri Madhvacharya. The main branch of the mutt is located in a place called Sode near Sirsi in Uttara Kannada district which is 224 kilometres from Udupi. The 35<sup>th</sup> pontiff in the lineage, Sri Vishvottama Theertha, is the present head of the mutt. The great reformer who standardised and systematised the ways of worship and general administration in the Sri Krishna Mutt, Sri Vadiraja Theertha, was the 20<sup>th</sup> pontiff of this mutt. The mutt has established a Pre-university College at Innanje near Udupi and the two choultries for the benefit of pilgrims in Udupi. The mutt has also published many books of religious significance in Sanskrit and Kannada languages.

#### *Kaniyur Mutt*

The mutt is on the eastern flank of the Car Street. The first pontiff of the mutt, Sri Rama Theertha, was gifted an idol of Yoga *Narasimha* by Sri Madhvacharya. The main branch of the mutt is

at Kaniyur, a place near Subrahmanya in Dakshina Kannada District which is 145 Kilometres from Udupi. The 30<sup>th</sup> pontiff in the lineage, Sri Vidya Vallabha Theertha, is the present Swamiji. The mutt has established a primary school at Kalmadi and a high school at Kidiyoor near Udupi. The mutt has also established many temples in different places and a choultry in Udupi.

### *Pejavar Mutt*

The mutt is on the western flank of the Car Street. The idol worshipped in the mutt is of *Vithala* gifted by Sri Madhvacharya to the founder pontiff, Sri Adhokshaja Theertha. The main branch of the mutt is in a village by the name Pejavar, 55 kilometres from Udupi, near Mangalore in Dakshina Kannada District. The present senior and junior pontiffs of the mutt are Shri Vishvesha Theertha and Sri Vishvaprasanna Theertha respectively. The mutt has been managing over sixty institutions in different parts of the country. Educational institutions for traditional as well as general learning, choultries in different holy places of the country, temples, charity hospitals, student hostels, old age homes, orphanages etc. are established by the mutt far and near Udupi. Perhaps this mutt happens to be the best known in the country among the eight mutts of Udupi associated with the Sri Krishna Mutt.

APPENDIX - II

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*Sri Krishna Mutt :  
Views of three Swamijis*

Following is a brief presentation of the views expressed by three swamijiis of Udupi mutts in respect of the Sri Krishna Mutt in general:

*Sri Vidyadheesha Theertha Swamiji of Sri Palimar Mutt*

*(The present Paryaya Swamiji)*

The Sri Krishna Mutt : Societal benefits:

1. Mid-day meals to the students of 106 primary schools in Udupi district benefiting nearly 25,000 students (This scheme has been successful in reducing the school dropouts to a considerable degree.)
2. Free meals (twice daily) at the Sri Krishna Mutt to the school/college students, to the pilgrims, to the aged and disabled persons of the region and also to the poor patients and their care-takers at the Government and KMC Hospitals in Udupi and Manipal
3. Medical benefits to the poor and needy through the Sri Krishna Uchitha Chikitsalaya (Charity hospital) and also in the form of financial assistance for medical relief

4. Enlightening the public about the importance of human values in life by arranging lectures on moral thoughts and by holding useful cultural programmes in the Sri Krishna Mutt
5. The self-employment schemes, recently envisaged in collaboration with KREC Surathkal, for the benefit of the unemployed youth in the region

Certain problems:

1. The problem of acute shortage of water in the summer
2. Lack of sanitation facility in the surrounding areas of the Sri Krishna Mutt
3. Lack of continuity in the administration and management of the Sri Krishna Mutt (This has rendered it difficult to have a planned development and growth of the mutt premises.)
4. Lack of space in the Sri Krishna Mutt premises for further expansion and improvement of the mutt.

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Sri Sugunendra Theertha Swamiji of Sri Puttige Mutt

The Sri Krishna Mutt : Societal benefits:

1. Free food to the pilgrims and free food and accommodation to the students
2. Good educational facility provided by the Udupi mutts in Sanskrit, Yoga, Veda and *Pourohitya*, apart from general education
3. Encouragement to the development and growth of business units in Udupi and also for the overall development of the Udupi town
4. Provision of employment opportunities in the mutts and in the institutions established by them
5. Promotion of art and culture
6. Recognition and reward to the people for their meritorious services in different walks of life



Certain problems:

1. Lack of dedicated volunteers to serve in the mutts
2. Lack of space in the Sri Krishna Mutt
3. Reduction in agricultural income of the mutts after land reforms in Karnataka
4. Discontinuity in the policy of administration of the Sri Krishna Mutt inherent in the present paryaya system
5. Absence of a proper bus stand in Udupi
6. Narrow and ill-maintained roads in the Udupi town
7. Inadequate vehicle parking facility for pilgrims

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Sri Vishwaprasanna Theertha Swamiji of Sri Pejavar Mutt

The Sri Krishna Mutt : Societal benefits:

1. Provision of necessary physical amenities like auditorium, food to the participants, lighting, mike, furniture, etc., absolutely free for the workshops, seminars, conferences and the like held in the Sri Krishna Mutt which are organised by other institutions of the region
2. Free meals on behalf of the Sri Krishna Mutt in the temples of the region with meagre financial resources on the occasion of their annual and special festivities
3. Free food and accommodation to the poor students and also the part-time employment to the needy students, providing them the unique opportunity of earning and learning
4. Promotion of different art forms like erecting the artistic pendals, assembling and decorating the chariots, music, dance, culinary art, etc.
5. Sponsoring a variety of cultural programmes for the benefit of the people of the region
6. Intellectual discussions on religious thoughts, thereby improving the moral standards of the people
7. Promotion of religious thoughts in the people of the region by organising *bhajana* programmes and lectures on the matters

of religious significance not only in Udupi but also in the rural places of the region

#### Certain problems

1. Insufficient supply of water and frequent failure of electricity
2. Poor maintenance of the areas surrounding the Sri Krishna Mutt
3. Shortage of accommodation to the pilgrims
4. Improper and inadequate drainage and insufficient outlets for the flow of rain water
5. Overcrowding in the car street area due to reckless increase in the number of commercial establishments, burdened further with the hawkers and peddlers selling groundnuts, *panipuri*, *charmuri* etc.

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## *Questionnaire*

A SAMPLE SURVEY OF PILGRIMS OF THE SRI KRISHNA MUTH

Name of the Respondent.....

Place..... Dist.....

State.....

Sl. No	M/F	Relation to Respondent (R)	Age	Literacy Level (Circle, if studying)	Marital Status (M/UM/S/W/D)	Occupation	Monthly Income
R							
2							
3							
4							
5							
6							
7							
8							
9							
10							

Annual Family Income : Rs.....

Lodging at.....Duration.....Rent.....

Purpose of visit.....

How many times already visited this place.....temple.....

Are you a frequent visitor to this place / temple ?

Place.....Frequency.....

Temple.....Frequency.....

Other places visited / proposed to visit

Visited.....

Proposed to visit.....

From where you take food : BF.....

Lunch.....

Supper.....

Seva offered : Seva.....

At the shrine.....

Amount.....

Other institutions known to you in and around Udupi

Known .....

.....

Visited.....

.....

Have you taken or do you propose to take Prasadam ?

What.....

From where.....

For whom.....

Anything special purchased or intend to purchase here.....

.....  
.....  
.....

How did you come here ? (mode of transport).....

How much have you put in Hundi ?.....

Have you donated anything ?

In Cash.....

In Kind.....

How much have you put in plates ?.....

If non-Hindu : Religion.....

If Hindu, are you Madhva ?.....

On hearing of Udupi what other things come to your mind?

.....  
.....

What is your sources of information about

Udupi.....

Temple.....

Do you know about eight mutts here ? Yes..... No.....

If yes, source of information.....

Do you know that the shrine of Sri Krishna is a mutt and not a temple ?

Yes..... No.....

What impressed you most in the temple ?.....

.....  
.....

What (other than the temple) impressed you most in Udupi?

.....  
.....

Anything you dislike in the temple.....

.....  
.....

Anything you dislike in Udupi.....

.....  
.....

Any special problems that you encountered in :

Temple.....

.....

Udupi.....

.....

Do you have any suggestion or comment in respect of :

Temple.....

.....

.....

Udupi.....

.....

.....

Interviewed at.....



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